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(Peter Lok) 駱沅祺
lokpeter@outlook.com

1 Kings

1 Kings is a book in the Old Testament of the Bible that continues the story of Israel from the end of the book of Judges through the reign of Solomon, the third king of Israel. The book is divided into two main sections: the reign of King Solomon (chapters 1-11) and the division of the kingdom after his death (chapters 12-22).

In the first section, we see David's son, Solomon, become king after David's death. He is visited by God in a dream and asks for wisdom, which is granted. Solomon then displays his wisdom by resolving a dispute between two women who claim to be the mother of the same baby.

Solomon goes on to build the temple in Jerusalem, which becomes the center of Israel's religious life. He also expands Israel's territory through military conquests and establishes a vast trade network.

However, Solomon's reign is not without problems. He marries many foreign wives, who lead him astray and turn his heart away from God. As a result, God tells Solomon that his kingdom will be divided after his death.

In the second section of the book, we see the fulfillment of this prophecy. After Solomon's death, his son Rehoboam becomes king, but he is harsh and arrogant, which leads to a revolt by the northern tribes of Israel. They choose Jeroboam as their king, and the nation splits in two: Israel in the north and Judah in the south.

The rest of the book describes the reigns of the various kings of Israel and Judah, as well as their successes and failures. The kings of Israel are generally portrayed as evil, while the kings of Judah are more mixed in their righteousness. The book ends with the story of Ahab, a wicked king of Israel who is confronted by the prophet Elijah.

Overall, 1 Kings is a story of the rise and fall of Israel, and the consequences of turning away from God. It highlights the importance of wisdom, obedience to God, and the dangers of idolatry and foreign influence.

Chapter 1: King David is old and Adonijah tries to become king, but Bathsheba and Nathan help Solomon become king instead.

Chapter 2: David dies and Solomon consolidates his power, executing his enemies and establishing his reign.

Chapter 3: Solomon asks God for wisdom, is granted it, and judges a difficult case wisely.

Chapter 4: Solomon's kingdom is described in detail, including his wealth, power, and administration.

Chapter 5: Solomon hires workers and materials to build the Temple in Jerusalem.

Chapter 6: The construction of the Temple is described in detail, including its dimensions and decorations.

Chapter 7: Solomon builds his palace, other buildings, and the bronze furnishings for the Temple.

Chapter 8: The Ark of the Covenant is brought into the Temple and Solomon dedicates it to God with prayer and offerings.

Chapter 9: God appears to Solomon and promises to bless him if he remains faithful, but warns him of the consequences of disobedience.

Chapter 10: The Queen of Sheba visits Solomon and is impressed by his wisdom, wealth, and splendor.

Chapter 11: Solomon disobeys God by marrying many foreign women and worshiping their gods, so God tells him that his kingdom will be divided after he dies.

Chapter 12: After Solomon dies, his son Rehoboam becomes king, but the northern tribes rebel and make Jeroboam their king, dividing the kingdom into Israel and Judah.

Chapter 13: A prophet confronts Jeroboam for his idolatry and predicts the destruction of his dynasty.

Chapter 14: Jeroboam's son Abijah becomes sick, so Jeroboam sends his wife to seek advice from the prophet Ahijah.

Chapter 15: Abijah, Asa, and Nadab become kings of Judah and Israel, and their reigns are summarized.

Chapter 16: Various kings reign in Israel and Judah, including Omri, Ahab, and Jehoshaphat.

Chapter 17: Elijah prophesies a drought and is fed by ravens and a widow in Zarephath.

Chapter 18: Elijah confronts Ahab and the prophets of Baal on Mount Carmel, and God sends fire to consume Elijah's sacrifice.

Chapter 19: Elijah flees from Jezebel and has a vision of God's power and presence.

Chapter 20: Ahab defeats Ben-Hadad and then disobeys God by sparing his life.

Chapter 21: Ahab covets and seizes Naboth's vineyard, so Elijah prophesies his downfall.

Chapter 22: Ahab consults with false prophets and is killed in battle against Syria, while his son Ahaziah becomes king.

CHAPTER 1

1Kg. 1:1 When King David was old and well advanced in years, he could not keep warm even when they put covers over him.

1Kg. 1:2 So his servants said to him, "Let us look for a young virgin to attend the king and take care of him. She can lie beside him so that our lord the king may keep warm."

1Kg. 1:3 Then they searched throughout Israel for a beautiful girl and found Abishag, a Shunammite, and brought her to the king.

1Kg. 1:4 The girl was very beautiful; she took care of the king and waited on him, but the king had no intimate relations with her.

1Kg. 1:5 Now Adonijah, whose mother was Haggith, put himself forward and said, "I will be king." So he got chariots and horses [Or charioteers] ready, with fifty men to run ahead of him.

1Kg. 1:6 (His father had never interfered with him by asking, "Why do you behave as you do?" He was also very handsome and was born next after Absalom.)

1Kg. 1:7 Adonijah conferred with Joab son of Zeruah and with Abiathar the priest, and they gave him their support.

1Kg. 1:8 But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei and Rei [Or and his friends] and David's special guard did not join Adonijah.

1Kg. 1:9 Adonijah then sacrificed sheep, cattle and fattened calves at the Stone of Zoheleth near En Rogel. He invited all his brothers, the king's sons, and all the men of Judah who were royal officials,

776

1Kg. 1:10 but he did not invite Nathan the prophet or Benaiah or the special guard or his brother Solomon.

1Kg. 1:11 Then Nathan asked Bathsheba, Solomon's mother, "Have you not heard that Adonijah, the son of Haggith, has become king without our lord David's knowing it?"

1Kg. 1:12 Now then, let me advise you how you can save your own life and the life of your son Solomon.

1Kg. 1:13 Go in to King David and say to him, 'My lord the king, did you not swear to me your servant: "Surely Solomon your son shall be king after me, and he will sit on my throne"? Why then has Adonijah become king?'

1Kg. 1:14 While you are still there talking to the king, I will come in and confirm what you have said."

1Kg. 1:15 So Bathsheba went to see the aged king in his room, where Abishag the Shunammite was attending him.

1Kg. 1:16 Bathsheba bowed low and knelt before the king. "What is it you want?" the king asked.

1Kg. 1:17 She said to him, "My lord, you yourself swore to me your servant by the LORD your God: 'Solomon your son shall become king after me, and he will sit on my throne.'

1Kg. 1:18 But now Adonijah has become king, and you, my lord the king, do not know about it.

1Kg. 1:19 He has sacrificed great numbers of cattle, fattened calves, and sheep, and has invited all the king's sons, Abiathar the priest and Joab the commander of the army, but he has not invited Solomon your servant.

1Kg. 1:20 My lord the king, the eyes of all Israel are on you, to learn from you who will sit on the throne of my lord the king after him.

1Kg. 1:21 Otherwise, as soon as my lord the king is laid to rest with his fathers, I and my son Solomon will be treated as criminals.”

777

1Kg. 1:22 While she was still speaking with the king, Nathan the prophet arrived.

1Kg. 1:23 And they told the king, “Nathan the prophet is here.” So he went before the king and bowed with his face to the ground.

1Kg. 1:24 Nathan said, “Have you, my lord the king, declared that Adonijah shall be king after you, and that he will sit on your throne?”

1Kg. 1:25 Today he has gone down and sacrificed great numbers of cattle, fattened calves, and sheep. He has invited all the king’s sons, the commanders of the army and Abiathar the priest. At this very moment they are eating and drinking with him and saying, ‘Long live King Adonijah!’

1Kg. 1:26 But me your servant, and Zadok the priest, and Benaiah son of Jehoiada, and your servant Solomon he did not invite.

1Kg. 1:27 Is this something my lord the king has done without letting his servants know who should sit on the throne of my lord the king after him?”

1Kg. 1:28 Then King David said, “Call in Bathsheba.” So she came into the king’s presence and stood before him.

1Kg. 1:29 The king then took an oath: “As surely as the LORD lives, who has delivered me out of every trouble,

1Kg. 1:30 I will surely carry out today what I swore to you by the LORD, the God of Israel: Solomon your son shall be king after me, and he will sit on my throne in my place.”

1Kg. 1:31 Then Bathsheba bowed low with her face to the ground and, kneeling before the king, said, “May my lord King David live for ever!”

1Kg. 1:32 King David said, “Call in Zadok the priest, Nathan the prophet and Benaiah son of Jehoiada.” When they came before the king,

1Kg. 1:33 he said to them: “Take your lord’s servants with you and set Solomon my son on my own mule and take him down to Gihon.

778

1Kg. 1:34 There shall Zadok the priest and Nathan the prophet anoint him king over Israel. Blow the trumpet and shout, ‘Long live King Solomon!’

1Kg. 1:35 Then you are to go up with him, and he is to come and sit on my throne and reign in my place. I have appointed him ruler over Israel and Judah.”

1Kg. 1:36 Benaiah son of Jehoiada answered the king, “Amen! May the LORD, the God of my lord the king, so declare it.

1Kg. 1:37 As the LORD was with my lord the king, so may he be with Solomon to make his throne even greater than the throne of my lord King David!”

1Kg. 1:38 So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites and the Pelethites went down and put Solomon on King David’s mule and escorted him to Gihon.

1Kg. 1:39 Zadok the priest took the horn of oil from the sacred tent and anointed Solomon. Then they sounded the trumpet and all the people shouted, “Long live King Solomon!”

1Kg. 1:40 And all the people went up after him, playing flutes and rejoicing greatly, so that the ground shook with the sound.

1Kg. 1:41 Adonijah and all the guests who were with him heard it as they were finishing their feast. On hearing the sound of the trumpet, Joab asked, “What’s the meaning of all the noise in the city?”

1Kg. 1:42 Even as he was speaking, Jonathan son of Abiathar the priest arrived. Adonijah said, “Come in. A worthy man like you must be bringing good news.”

1Kg. 1:43 “Not at all!” Jonathan answered. “Our lord King David has made Solomon king.

1Kg. 1:44 The king has sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites and the Pelethites, and they have put him on the king’s mule,

779

1Kg. 1:45 and Zadok the priest and Nathan the prophet have anointed him king at Gihon. From there they have gone up cheering, and the city resounds with it. That’s the noise you hear.

1Kg. 1:46 Moreover, Solomon has taken his seat on the royal throne.

1Kg. 1:47 Also, the royal officials have come to congratulate our lord King David, saying, ‘May your God make Solomon’s name more famous than yours and his throne greater than yours!’

And the king bowed in worship on his bed

1Kg. 1:48 and said, ‘Praise be to the LORD, the God of Israel, who has allowed my eyes to see a successor on my throne today.’“

1Kg. 1:49 At this, all Adonijah’s guests rose in alarm and dispersed.

1Kg. 1:50 But Adonijah, in fear of Solomon, went and took hold of the horns of the altar.

1Kg. 1:51 Then Solomon was told, “Adonijah is afraid of King Solomon and is clinging to the horns of the altar. He says, ‘Let King Solomon swear to me today that he will not put his servant to death with the sword.’“

1Kg. 1:52 Solomon replied, “If he shows himself to be a worthy man, not a hair of his head will fall to the ground; but if evil is

found in him, he will die.”

1Kg. 1:53 Then King Solomon sent men, and they brought him down from the altar. And Adonijah came and bowed down to King Solomon, and Solomon said, “Go to your home.”

Chapter 1 begins with King David in his old age and his son Adonijah attempting to seize the throne. Adonijah is supported by Joab, the commander of the army, and Abiathar, the priest. However, Nathan the prophet and Bathsheba, David's wife and mother of Solomon, conspire to ensure that Solomon becomes king instead.

Bathsheba goes to David and reminds him of his promise that Solomon would be his successor. David agrees and commands that Solomon be anointed king by the priest Zadok. Nathan also goes to David and tells him about Adonijah's plan to take the throne. David agrees to support Solomon as king and orders his servants to proclaim Solomon as king.

Adonijah's supporters, including Joab and Abiathar, hear the news and flee in fear of Solomon's wrath. Adonijah himself goes to the altar and pleads for mercy from Solomon, who agrees as long as Adonijah proves himself a worthy and obedient subject.

The chapter ends with Solomon consolidating his power as king, including executing Adonijah's supporters and dismissing Joab as commander of the army.

Here are some important verses from 1 Kings chapter 1 in the Christian Bible:

1 Kings 1:1-4 - These verses introduce the story of King David in his old age and his son Adonijah's attempt to seize the throne.

1 Kings 1:5-10 - Adonijah declares himself king and gains the support of many people, including Joab (David's commander) and Abiathar (a priest).

1 Kings 1:11-14 - Nathan the prophet and Bathsheba (David's wife and mother of Solomon) plot to prevent Adonijah from becoming king.

1 Kings 1:15-27 - Bathsheba goes to David and reminds him of his promise to make Solomon king. David agrees and publicly declares Solomon as his successor.

1 Kings 1:28-40 - David's supporters gather to crown Solomon as king and celebrate with a feast.

1 Kings 1:41-49 - Adonijah and his supporters are afraid and scatter as they hear the celebrations.

1 Kings 1:50-53 - Adonijah pleads for mercy and Solomon agrees not to harm him as long as he remains loyal.

These verses set up the transition of power from King David to his son Solomon and demonstrate the political intrigue and power struggles that can occur even among members of the same family.

In the first chapter of the book of 1 Kings in the Bible, we are introduced to a significant transition of power within the kingdom of Israel. King David, who ruled over Israel for many years, is now old and frail, and his son Adonijah begins to assert his claim to the throne.

This chapter provides us with several key themes and lessons to reflect upon. Here are a few reflections on chapter 1:

The importance of discernment and wisdom: In this chapter, we see the contrast between Adonijah's actions and the discernment of the prophet Nathan and Bathsheba, Solomon's mother. They recognize Adonijah's attempt to seize power and take proactive measures to ensure God's chosen successor, Solomon, becomes the next king. It reminds us of the significance of discernment and seeking wisdom from God when faced with challenging situations.

The consequences of unchecked ambition: Adonijah's actions reveal the dangers of unchecked ambition. Instead of waiting for God's appointed time, Adonijah tries to take matters into his own hands and elevate himself to the throne. However, his plans ultimately fail, and he faces severe consequences for his presumption. This serves as a reminder for us to align our ambitions with God's will and trust in His timing.

God's faithfulness in fulfilling His promises: Despite the challenges and potential threats to Solomon's rightful claim to the throne, we witness God's faithfulness in fulfilling His promises. God had chosen Solomon to be the next king, and He ensures that Solomon ascends to the throne despite Adonijah's attempts. This chapter highlights God's sovereignty and His commitment to His chosen people.

The importance of honoring parents: King David, in his old age, is not aware of Adonijah's plans. Bathsheba's intervention to remind David of his promise regarding Solomon demonstrates the importance of honoring one's parents and the weight of keeping one's word. It reminds us of the value of respecting and caring for our parents, even in difficult circumstances.

These reflections provide a starting point for contemplating the themes and lessons found in the first chapter of 1 Kings. As you continue to read through the book, you'll encounter more stories and teachings that offer further insights and spiritual guidance.

CHAPTER 2

1Kg. 2:1 When the time drew near for David to die, he gave a charge to Solomon his son.

1Kg. 2:2 "I am about to go the way of all the earth," he said. "So be strong, show yourself a man,

1Kg. 2:3 and observe what the LORD your God requires: Walk in his ways, and keep his decrees and commands, his laws and

780

requirements, as written in the Law of Moses, so that you may prosper in all you do and wherever you go,

1Kg. 2:4 and that the LORD may keep his promise to me: 'If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to

have a man on the throne of Israel.’

1Kg. 2:5 “Now you yourself know what Joab son of Zeruiah did to me — what he did to the two commanders of Israel’s armies, Abner son of Ner and Amasa son of Jether. He killed them, shedding their blood in peacetime as if in battle, and with that blood stained the belt round his waist and the sandals on his feet.

1Kg. 2:6 Deal with him according to your wisdom, but do not let his grey head go down to the grave [Hebrew Sheol; also in verse 9] in peace.

1Kg. 2:7 “But show kindness to the sons of Barzillai of Gilead and let them be among those who eat at your table. They stood by me when I fled from your brother Absalom.

1Kg. 2:8 “And remember, you have with you Shimei son of Gera, the Benjamite from Bahurim, who called down bitter curses on me the day I went to Mahanaim. When he came down to meet me at the Jordan, I swore to him by the LORD: ‘I will not put you to death by the sword.’

1Kg. 2:9 But now, do not consider him innocent. You are a man of wisdom; you will know what to do to him. Bring his grey head down to the grave in blood.”

1Kg. 2:10 Then David rested with his fathers and was buried in the City of David.

1Kg. 2:11 He had reigned for forty years over Israel — seven years in Hebron and thirty-three in Jerusalem.

1Kg. 2:12 So Solomon sat on the throne of his father David, and his rule was firmly established.

781

1Kg. 2:13 Now Adonijah, the son of Haggith, went to Bathsheba, Solomon’s mother. Bathsheba asked him, “Do you come peacefully?” He answered, “Yes, peacefully.”

1Kg. 2:14 Then he added, “I have something to say to you.” “You may say it,” she replied.

1Kg. 2:15 “As you know,” he said, “the kingdom was mine. All Israel looked to me as their king. But things changed, and the kingdom has gone to my brother; for it has come to him from the LORD.

1Kg. 2:16 Now I have one request to make of you. Do not refuse me.” “You may make it,” she said.

1Kg. 2:17 So he continued, “Please ask King Solomon — he will not refuse you — to give me Abishag the Shunammite as my wife.”

1Kg. 2:18 “Very well,” Bathsheba replied, “I will speak to the king for you.”

1Kg. 2:19 When Bathsheba went to King Solomon to speak to him for Adonijah, the king stood up to meet her, bowed down to her

and sat down on his throne. He had a throne brought for the king's mother, and she sat down at his right hand.

1Kg. 2:20 "I have one small request to make of you," she said. "Do not refuse me." The king replied, "Make it, my mother; I will not refuse you."

1Kg. 2:21 So she said, "Let Abishag the Shunammite be given in marriage to your brother Adonijah."

1Kg. 2:22 King Solomon answered his mother, "Why do you request Abishag the Shunammite for Adonijah? You might as well request the kingdom for him — after all, he is my older brother — yes, for him and for Abiathar the priest and Joab son of Zeruah!"

1Kg. 2:23 Then King Solomon swore by the LORD: "May God deal with me, be it ever so severely, if Adonijah does not pay with his life for this request!

782

1Kg. 2:24 And now, as surely as the LORD lives — he who has established me securely on the throne of my father David and has founded a dynasty for me as he promised — Adonijah shall be put to death today!"

1Kg. 2:25 So King Solomon gave orders to Benaiah son of Jehoiada, and he struck down Adonijah and he died.

1Kg. 2:26 To Abiathar the priest the king said, "Go back to your fields in Anathoth. You deserve to die, but I will not put you to death now, because you carried the ark of the Sovereign LORD before my father David and shared all my father's hardships."

1Kg. 2:27 So Solomon removed Abiathar from the priesthood of the LORD, fulfilling the word the LORD had spoken at Shiloh about the house of Eli.

1Kg. 2:28 When the news reached Joab, who had conspired with Adonijah though not with Absalom, he fled to the tent of the LORD and took hold of the horns of the altar.

1Kg. 2:29 King Solomon was told that Joab had fled to the tent of the LORD and was beside the altar. Then Solomon ordered Benaiah son of Jehoiada, "Go, strike him down!"

1Kg. 2:30 So Benaiah entered the tent of the LORD and said to Joab, "The king says, 'Come out!'" But he answered, "No, I will die here." Benaiah reported to the king, "This is how Joab answered me."

1Kg. 2:31 Then the king commanded Benaiah, "Do as he says. Strike him down and bury him, and so clear me and my father's house of the guilt of the innocent blood that Joab shed.

1Kg. 2:32 The LORD will repay him for the blood he shed, because without the knowledge of my father David he attacked two men and killed them with the sword. Both of them — Abner

son of Ner, commander of Israel's army, and Amasa son of Jether, commander of Judah's army — were better men and more upright than he.

783

1Kg. 2:33 May the guilt of their blood rest on the head of Joab and his descendants for ever. But on David and his descendants, his house and his throne, may there be the LORD's peace for ever."

1Kg. 2:34 So Benaiah son of Jehoiada went up and struck down Joab and killed him, and he was buried on his own land [Or buried in his tomb] in the desert.

1Kg. 2:35 The king put Benaiah son of Jehoiada over the army in Joab's position and replaced Abiathar with Zadok the priest.

1Kg. 2:36 Then the king sent for Shimei and said to him, "Build yourself a house in Jerusalem and live there, but do not go anywhere else.

1Kg. 2:37 The day you leave and cross the Kidron Valley, you can be sure you will die; your blood will be on your own head."

1Kg. 2:38 Shimei answered the king, "What you say is good. Your servant will do as my lord the king has said." And Shimei stayed in Jerusalem for a long time.

1Kg. 2:39 But three years later, two of Shimei's slaves ran off to Achish son of Maacah, king of Gath, and Shimei was told, "Your slaves are in Gath."

1Kg. 2:40 At this, he saddled his donkey and went to Achish at Gath in search of his slaves. So Shimei went away and brought the slaves back from Gath.

1Kg. 2:41 When Solomon was told that Shimei had gone from Jerusalem to Gath and had returned,

1Kg. 2:42 the king summoned Shimei and said to him, "Did I not make you swear by the LORD and warn you, 'On the day you leave to go anywhere else, you can be sure you will die'? At that time you said to me, 'What you say is good. I will obey.'

1Kg. 2:43 Why then did you not keep your oath to the LORD and obey the command I gave you?"

784

1Kg. 2:44 The king also said to Shimei, "You know in your heart all the wrong you did to my father David. Now the LORD will repay you for your wrongdoing.

1Kg. 2:45 But King Solomon will be blessed, and David's throne will remain secure before the LORD for ever."

1Kg. 2:46 Then the king gave the order to Benaiah son of Jehoiada, and he went out and struck Shimei down and killed him. The kingdom was now firmly established in Solomon's hands.

Here's a detailed summary of chapter 2 of 1 Kings:

Chapter 2 begins with David's death and Solomon taking the throne. David's last words to Solomon are to keep God's commandments and to avenge the wrongs done to him and his family. Solomon's first act as king is to deal with his enemies.

He orders Joab, the former commander of the army, to be executed for his past crimes, including killing Abner and Amasa. Solomon also orders Shimei, who had previously cursed David, to be put to death. However, he promises Bathsheba, his mother, that he will spare her other son, Adonijah, as long as he remains loyal to the kingdom.

Solomon then consolidates his power as king by marrying the daughter of Pharaoh and establishing his rule over Israel. He also appoints Benaiah as the new commander of the army, and Zadok as the new high priest.

The chapter ends with Adonijah seeking Solomon's permission to marry Abishag, David's former concubine. However, Solomon sees this as a challenge to his authority and orders Benaiah to execute Adonijah. The chapter concludes with Solomon establishing his reign as king and the kingdom being at peace.

Here are some important verses from 1 Kings chapter 2 in the Christian Bible:

1 Kings 2:1-4 - David gives his final instructions to Solomon, urging him to walk in God's ways and keep his commandments.

1 Kings 2:5-9 - David tells Solomon to deal justly with Joab and Shimei, two men who had wronged him in the past.

1 Kings 2:10-12 - David dies and is buried in the City of David.

1 Kings 2:13-25 - Adonijah asks Bathsheba to request that Solomon give him Abishag as his wife, but Solomon sees this as a power play and has Adonijah executed.

1 Kings 2:26-27 - Solomon removes Abiathar from his position as priest, fulfilling a prophecy that had been made against his family.

1 Kings 2:28-34 - Joab seeks sanctuary at the altar, but Solomon has him killed there, believing him to be a threat to his reign.

1 Kings 2:35-46 - Shimei is allowed to live on the condition that he stays within the city of Jerusalem. When he violates this condition, Solomon has him executed.

These verses show the passing of the mantle of leadership from David to Solomon and the actions that Solomon takes to secure his reign and consolidate his power. The story also demonstrates the importance of obeying God's commands and the consequences that can result from disobedience.

[In the second chapter of the book of 1 Kings in the Bible, we witness the final moments of King David's life and the subsequent actions of his son, Solomon, as he assumes the throne of Israel. Here are some reflections on chapter 2:](#)

[The importance of obedience and honor: In this chapter, King David gives his final instructions to Solomon, emphasizing the need for him to obey God's commandments and walk in His ways. David urges Solomon to be strong and courageous, to act with wisdom, and to uphold justice. This highlights the significance of honoring and obeying God's commands in our own lives as we seek to follow Him faithfully.](#)

Consequences of justice and accountability: We see David taking measures to ensure justice by giving specific instructions to Solomon regarding certain individuals who posed potential threats or had committed wrongdoing. David's actions remind us of the importance of accountability and the consequences that come with both righteous and unrighteous behavior. It serves as a reminder that God sees and judges all actions, and justice will be served in due time.

The fleeting nature of power and life: As David's life draws to a close, we are reminded of the transient nature of power and life itself. Kings and rulers come and go, but God's sovereignty endures. This chapter prompts us to reflect on the brevity of life and the need to prioritize our relationship with God and the things that truly matter in light of eternity.

God's faithfulness in fulfilling His promises: Amidst the transition of power from David to Solomon, we see God's faithfulness in fulfilling His promises to David. He assures Solomon that if he walks in God's ways and obeys His commands, his descendants will continue to reign on the throne of Israel. This reminder of God's faithfulness encourages us to trust in His promises and seek His guidance in all aspects of our lives.

These reflections offer a glimpse into the themes and lessons found in the second chapter of 1 Kings. As you delve deeper into the book, you will encounter further narratives and teachings that provide additional insights and spiritual nourishment.

CHAPTER 3

1Kg. 3:1 Solomon made an alliance with Pharaoh king of Egypt and married his daughter. He brought her to the City of David until he finished building his palace and the temple of the LORD, and the wall around Jerusalem.

1Kg. 3:2 The people, however, were still sacrificing at the high places, because a temple had not yet been built for the Name of the LORD.

1Kg. 3:3 Solomon showed his love for the LORD by walking according to the statutes of his father David, except that he offered sacrifices and burned incense on the high places.

1Kg. 3:4 The king went to Gibeon to offer sacrifices, for that was the most important high place, and Solomon offered a thousand burnt offerings on that altar.

1Kg. 3:5 At Gibeon the LORD appeared to Solomon during the night in a dream, and God said, "Ask for whatever you want me to give you."

1Kg. 3:6 Solomon answered, "You have shown great kindness to your servant, my father David, because he was faithful to you and righteous and upright in heart. You have continued this great kindness to him and have given him a son to sit on his throne this very day.

1Kg. 3:7 “Now, O LORD my God, you have made your servant king in place of my father David. But I am only a little child and do not know how to carry out my duties.

1Kg. 3:8 Your servant is here among the people you have chosen, a great people, too numerous to count or number.

1Kg. 3:9 So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?”

1Kg. 3:10 The Lord was pleased that Solomon had asked for this.

1Kg. 3:11 So God said to him, “Since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering justice,

1Kg. 3:12 I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be.

1Kg. 3:13 Moreover, I will give you what you have not asked for — both riches and honour — so that in your lifetime you will have no equal among kings.

1Kg. 3:14 And if you walk in my ways and obey my statutes and commands as David your father did, I will give you a long life.”

1Kg. 3:15 Then Solomon awoke — and he realised it had been a dream. He returned to Jerusalem, stood before the ark of the Lord’s covenant and sacrificed burnt offerings and fellowship offerings. [Traditionally peace offerings] Then he gave a feast for all his court.

1Kg. 3:16 Now two prostitutes came to the king and stood before him.

1Kg. 3:17 One of them said, “My lord, this woman and I live in the same house. I had a baby while she was there with me.

1Kg. 3:18 The third day after my child was born, this woman also had a baby. We were alone; there was no-one in the house but the two of us.

786

1Kg. 3:19 “During the night this woman’s son died because she lay on him.

1Kg. 3:20 So she got up in the middle of the night and took my son from my side while I your servant was asleep. She put him by her breast and put her dead son by my breast.

1Kg. 3:21 The next morning, I got up to nurse my son — and he was dead! But when I looked at him closely in the morning light, I saw that it wasn’t the son I had borne.”

1Kg. 3:22 The other woman said, “No! The living one is my son; the dead one is yours.” But the first one insisted, “No! The dead one is yours; the living one is mine.” And so they argued before the king.

1Kg. 3:23 The king said, "This one says, 'My son is alive and your son is dead,' while that one says, 'No! Your son is dead and mine is alive.'"

1Kg. 3:24 Then the king said, "Bring me a sword." So they brought a sword for the king.

1Kg. 3:25 He then gave an order: "Cut the living child in two and give half to one and half to the other."

1Kg. 3:26 The woman whose son was alive was filled with compassion for her son and said to the king, "Please, my lord, give her the living baby! Don't kill him!" But the other said, "Neither I nor you shall have him. Cut him in two!"

1Kg. 3:27 Then the king gave his ruling: "Give the living baby to the first woman. Do not kill him; she is his mother."

1Kg. 3:28 When all Israel heard the verdict the king had given, they held the king in awe, because they saw that he had wisdom from God to administer justice.

Here's a detailed summary of chapter 3 of 1 Kings:

Chapter 3 begins with Solomon making an alliance with Pharaoh, the king of Egypt, by marrying his daughter. Solomon then goes to Gibeon, a high place where people worshiped God, to offer sacrifices.

While there, God appears to Solomon in a dream and offers to grant him anything he desires. Solomon asks for wisdom and understanding to rule God's people, and God is pleased with his request. He not only grants him wisdom, but also riches and honor beyond any other king.

The chapter then tells the famous story of two women who came before Solomon with a baby, each claiming to be its mother. Solomon suggests cutting the baby in half and giving each woman half, but the real mother is willing to give up her claim to the child rather than see it harmed. Solomon then gives the baby to the real mother, earning the respect of his people and establishing his reputation as a wise ruler.

Solomon's reign as king is also highlighted in this chapter, as he builds up the kingdom and establishes justice throughout the land. He also continues to offer sacrifices at the high places, though the temple has not yet been built.

The chapter ends with Solomon returning to Jerusalem, where he establishes his court and begins to rule over Israel with wisdom and fairness.

Here are some important verses from 1 Kings chapter 3 in the Christian Bible:

1 Kings 3:1 - Solomon forms an alliance with the Pharaoh of Egypt by marrying his daughter.

1 Kings 3:2-4 - Solomon offers sacrifices at the high places, which were places of worship outside of the temple in Jerusalem.

1 Kings 3:5-9 - God appears to Solomon in a dream and offers to give him anything he desires. Solomon asks for wisdom to govern the people of Israel justly.

1 Kings 3:10-15 - God is pleased with Solomon's request and grants him wisdom, as well as wealth and honor.

1 Kings 3:16-28 - Two women come before Solomon with a baby, each claiming to be its mother. Solomon proposes to cut the baby in half to settle the dispute, and the real mother reveals herself by offering to give up her claim to save the baby's life. Solomon gives the baby to her and the people of Israel are amazed at his wisdom.

These verses demonstrate Solomon's early reign as king and how God blesses him with wisdom and discernment to govern the people justly. The story of the two women and the baby is a well-known example of Solomon's wisdom and shows how he was able to resolve disputes in a just and compassionate manner.

In the third chapter of the book of 1 Kings in the Bible, we witness a pivotal moment in the life of King Solomon. Let's reflect on some key points from this chapter:

Seeking wisdom above all else: In this chapter, Solomon demonstrates his desire for wisdom by asking God for an understanding heart to govern and judge His people. This request pleases God, and He grants Solomon not only wisdom but also riches and honor. It reminds us of the importance of seeking wisdom in our own lives, recognizing that it is a valuable gift from God that can guide us in making righteous decisions.

Making choices with discernment: The famous story of the two women who come before Solomon with a dispute over a child showcases Solomon's discernment and wisdom. He proposes a test to determine the true mother by suggesting to divide the child in two, knowing that the real mother would rather give up her claim than see harm come to her child. Solomon's discernment in this situation highlights the importance of making choices with wisdom and considering the well-being of others.

The consequences of wise decisions: As a result of Solomon's wise decision and his commitment to seeking God's wisdom, he gains a reputation for his discernment and justice throughout the kingdom. This leads to the people respecting and revering him as their king. The chapter reminds us that wise decisions can have far-reaching effects and can shape our reputation and influence in positive ways.

The blessings of obedience: In response to Solomon's humility and obedience in requesting wisdom from God instead of selfish desires, God not only grants him wisdom but also promises him riches, honor, and long life if he continues to walk in His ways. This emphasizes the blessings that come from obedience and aligning our desires with God's will.

These reflections provide insights into the themes and lessons found in the third chapter of 1 Kings. As you continue to explore the book, you will encounter more stories and teachings that offer further spiritual guidance and wisdom.

CHAPTER 4

1Kg. 4:1 So King Solomon ruled over all Israel.

787

1Kg. 4:2 And these were his chief officials: Azariah son of Zadok —

the priest;

1Kg. 4:3 Elihoreph and Ahijah, sons of Shisha — secretaries;

Jehoshaphat son of Ahilud — recorder;

1Kg. 4:4 Benaiah son of Jehoiada — commander-in-chief; Zadok and Abiathar — priests;

1Kg. 4:5 Azariah son of Nathan — in charge of the district officers;

Zabud son of Nathan — a priest and personal adviser to the king;

1Kg. 4:6 Ahishar — in charge of the palace; Adoniram son of Abda — in charge of forced labour.

1Kg. 4:7 Solomon also had twelve district governors over all Israel, who supplied provisions for the king and the royal household.

Each one had to provide supplies for one month in the year.

1Kg. 4:8 These are their names: Ben-Hur — in the hill country of Ephraim;

1Kg. 4:9 Ben-Deker — in Makaz, Shaalbim, Beth Shemesh and Elon Bethhanan;

1Kg. 4:10 Ben-Hesed — in Arubboth (Socoh and all the land of Hopher were his);

1Kg. 4:11 Ben-Abinadab — in Naphoth Dor [Or in the heights of Dor] (he was married to Taphath daughter of Solomon);

1Kg. 4:12 Baana son of Ahilud — in Taanach and Megiddo, and in all of Beth Shan next to Zarethan below Jezreel, from Beth Shan to Abel Meholah across to Jokmeam;

1Kg. 4:13 Ben-Geber — in Ramoth Gilead (the settlements of Jair son of Manasseh in Gilead were his, as well as the district of Argob in Bashan and its sixty large walled cities with bronze gate bars);

1Kg. 4:14 Ahinadab son of Iddo — in Mahanaim;

1Kg. 4:15 Ahimaaz — in Naphtali (he had married Basemath daughter of Solomon);

788

1Kg. 4:16 Baana son of Hushai — in Asher and in Aloth;

1Kg. 4:17 Jehoshaphat son of Paruah — in Issachar;

1Kg. 4:18 Shimei son of Ela — in Benjamin;

1Kg. 4:19 Geber son of Uri — in Gilead (the country of Sihon king of the Amorites and the country of Og king of Bashan). He was the only governor over the district.

1Kg. 4:20 The people of Judah and Israel were as numerous as the sand on the seashore; they ate, they drank and they were happy.

1Kg. 4:21 And Solomon ruled over all the kingdoms from the River [That is, the Euphrates; also in verse 24] to the land of the Philistines, as far as the border of Egypt. These countries brought tribute and were Solomon's subjects all his life.

1Kg. 4:22 Solomon's daily provisions were thirty cors [That is, probably about 180 bushels (about 6.6 kilolitres)] of fine

flour and sixty cors [That is, probably about 365 bushels (about 13.2 kilolitres)] of meal,

1Kg. 4:23 ten head of stall-fed cattle, twenty of pasture-fed cattle and a hundred sheep and goats, as well as deer, gazelles, roebucks and choice fowl.

1Kg. 4:24 For he ruled over all the kingdoms west of the River, from Tiphseh to Gaza, and had peace on all sides.

1Kg. 4:25 During Solomon's lifetime Judah and Israel, from Dan to Beersheba, lived in safety, each man under his own vine and fig-tree.

1Kg. 4:26 Solomon had four [Some Septuagint manuscripts (see also 2 Chron. 9:25); Hebrew forty] thousand stalls for chariot horses, and twelve thousand horses. [Or charioteers]

1Kg. 4:27 The district officers, each in his month, supplied provisions for King Solomon and all who came to the king's table. They saw to it that nothing was lacking.

1Kg. 4:28 They also brought to the proper place their quotas of barley and straw for the chariot horses and the other horses.

789

1Kg. 4:29 God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore.

1Kg. 4:30 Solomon's wisdom was greater than the wisdom of all the men of the East, and greater than all the wisdom of Egypt.

1Kg. 4:31 He was wiser than any other man, including Ethan the Ezrahite — wiser than Heman, Calcol and Darda, the sons of Mahol. And his fame spread to all the surrounding nations.

1Kg. 4:32 He spoke three thousand proverbs and his songs numbered a thousand and five.

1Kg. 4:33 He described plant life, from the cedar of Lebanon to the hyssop that grows out of walls. He also taught about animals and birds, reptiles and fish.

1Kg. 4:34 Men of all nations came to listen to Solomon's wisdom, sent by all the kings of the world, who had heard of his wisdom.

Here's a detailed summary of chapter 4 of 1 Kings:

Chapter 4 begins by describing Solomon's court and his various officials, including Azariah son of Zadok as the priest, Elihoreph and Ahijah as secretaries, Benaiah son of Jehoiada as the commander of the army, and Zabud son of Nathan as the king's friend and advisor. Solomon's kingdom is vast and prosperous, and he is known for his wisdom and justice.

The chapter goes on to describe Solomon's great wealth, which includes daily provisions for his court, his army, and his numerous guests. The people of Israel are well-fed and content under his rule.

Solomon's administration is also highlighted in this chapter, as he divides the kingdom into twelve districts and appoints governors to oversee them. Each governor is responsible for providing food for the king's household and army for one month out of the year. The chapter lists the names of these governors and their respective districts. The chapter concludes with a description of Solomon's wisdom and fame. People come from all over the world to hear him speak and to learn from him. He is said to have spoken three thousand proverbs and to have written one thousand and five songs. His wisdom is compared to that of the wisest men of the ancient world, including the wise men of Egypt and the wise men of the East.

Overall, chapter 4 highlights Solomon's great wealth, administrative skills, and reputation for wisdom and justice.

Here are some important verses from 1 Kings chapter 4 in the Christian Bible:

1 Kings 4:1-6 - A list of Solomon's high officials and governors, including Benaiah (the commander of his army), Zabud (his chief priest), and Azariah (his son, who served as priest).

1 Kings 4:7-19 - A list of Solomon's twelve district governors, who were responsible for providing food for the king and his household.

1 Kings 4:20-28 - A description of the abundance of food and resources during Solomon's reign, including the famous mention of his daily provisions of 30 cors of fine flour and 60 cors of meal.

1 Kings 4:29-34 - A description of Solomon's great wisdom, including his knowledge of plants and animals, his proverbs and songs, and his fame throughout the surrounding nations.

These verses provide a snapshot of Solomon's reign, including the administration of his government and the prosperity of the land under his rule. They also highlight Solomon's wisdom and knowledge, which set him apart from other rulers of his time.

In the fourth chapter of the book of 1 Kings in the Bible, we are presented with a description of King Solomon's reign and his administration. Here are some reflections on this chapter:

Divine wisdom for effective leadership: The opening verses of this chapter highlight Solomon's wisdom and the breadth of his understanding. It states that he was known for his wisdom not only in Israel but also among the surrounding nations. This serves as a reminder that godly wisdom is essential for effective leadership and can bring honor and influence to those who possess it.

Organized governance: The chapter goes on to describe Solomon's administration, which was well-structured and organized. He appointed various officials to oversee different aspects of the kingdom, ensuring efficient governance and the smooth functioning of the nation. This demonstrates the importance of establishing systems and structures to maintain order and promote prosperity.

God's faithfulness in providing abundance: The chapter emphasizes the abundance and prosperity experienced by Israel during Solomon's reign. It mentions the vastness of his

kingdom, the provisions for his household, and the daily provisions for his court. This highlights God's faithfulness in fulfilling His promises to bless His people when they walk in obedience and seek His wisdom.

The wisdom of Solomon's writings: Towards the end of the chapter, we are introduced to Solomon's vast knowledge and wisdom, expressed through his writings. It mentions that he composed proverbs and songs, and his wisdom surpassed that of all the wise men of the East and Egypt. This reminds us of the enduring value of Solomon's writings, particularly the Book of Proverbs, which continues to provide practical guidance and insight for daily living.

Overall, chapter 4 of 1 Kings highlights the wisdom, organization, and prosperity that characterized Solomon's reign. It underscores the importance of divine wisdom in leadership, the benefits of structured governance, God's faithfulness in providing abundance, and the enduring wisdom found in Solomon's writings. These reflections offer valuable insights into the chapter and its relevance to our own lives as we navigate leadership, organization, and seeking God's wisdom.

CHAPTER 5

1Kg. 5:1 When Hiram king of Tyre heard that Solomon had been anointed king to succeed his father David, he sent his envoys to Solomon, because he had always been on friendly terms with David.

1Kg. 5:2 Solomon sent back this message to Hiram:

1Kg. 5:3 “You know that because of the wars waged against my father David from all sides, he could not build a temple for the Name of the LORD his God until the LORD put his enemies under his feet.

1Kg. 5:4 But now the LORD my God has given me rest on every side, and there is no adversary or disaster.

1Kg. 5:5 I intend, therefore, to build a temple for the Name of the LORD my God, as the LORD told my father David, when he said, ‘Your son whom I will put on the throne in your place will build the temple for my Name.’

790

1Kg. 5:6 “So give orders that cedars of Lebanon be cut for me. My men will work with yours, and I will pay you for your men whatever wages you set. You know that we have no-one so skilled in felling timber as the Sidonians.”

1Kg. 5:7 When Hiram heard Solomon’s message, he was greatly pleased and said, “Praise be to the LORD today, for he has given David a wise son to rule over this great nation.”

1Kg. 5:8 So Hiram sent word to Solomon: “I have received the message you sent me and will do all you want in providing the cedar and pine logs.

1Kg. 5:9 My men will haul them down from Lebanon to the sea, and I will float them in rafts by sea to the place you specify. There I will separate them and you can take them away. And you are to grant my wish by providing food for my royal household.”

1Kg. 5:10 In this way Hiram kept Solomon supplied with all the cedar and pine logs he wanted,

CHAPTER 5

1Kg. 5:11 and Solomon gave Hiram twenty thousand cors [That is, probably about 121,000 bushels (about 4,400 kilolitres)] of wheat as food for his household, in addition to twenty thousand baths [Septuagint (see also 2 Chron. 2:10); Hebrew twenty cors] [That is, about 97,000 gallons (about 440 kilolitres)] of pressed olive oil. Solomon continued to do this for Hiram year after year.

1Kg. 5:12 The LORD gave Solomon wisdom, just as he had promised him. There were peaceful relations between Hiram and Solomon, and the two of them made a treaty.

1Kg. 5:13 King Solomon conscripted labourers from all Israel — thirty thousand men.

1Kg. 5:14 He sent them off to Lebanon in shifts of ten thousand a month, so that they spent one month in Lebanon and two

791
months at home. Adoniram was in charge of the forced labour.

1Kg. 5:15 Solomon had seventy thousand carriers and eighty thousand stonecutters in the hills,

1Kg. 5:16 as well as thirty-three hundred [Hebrew; some Septuagint manuscripts (see also 2 Chron. 2:2, 18) thirty-six hundred] foremen who supervised the project and directed the workmen.

1Kg. 5:17 At the king’s command they removed from the quarry large blocks of quality stone to provide a foundation of dressed stone for the temple.

1Kg. 5:18 The craftsmen of Solomon and Hiram and the men of Gebal [That is, Byblos] cut and prepared the timber and stone for the building of the temple.

Here's a detailed summary of chapter 5 of 1 Kings:

Chapter 5 begins with Hiram, king of Tyre, sending messengers to Solomon to congratulate him on his ascension to the throne and to renew their alliance. Hiram offers to supply Solomon with cedar and cypress wood from Lebanon to use in the construction of the temple, in exchange for food for his household.

Solomon accepts Hiram's offer and begins to organize a labor force to cut down and transport the wood from Lebanon to Jerusalem. He conscripts thirty thousand men from

Israel, and another seventy thousand men from among the non-Israelite population living in the land. Solomon also appoints Adoniram as the overseer of the labor force.

The chapter goes on to describe the massive undertaking of building the temple, including the quarrying of large stones and the cutting of wood for the beams and panels. The wood is floated down the coast from Lebanon to Joppa, and then transported overland to Jerusalem.

Solomon also hires a skilled craftsman named Hiram to make all of the articles and furnishings for the temple, including the altars, the tables, and the lampstands.

The chapter concludes with a summary of the number of people involved in the construction of the temple, as well as the materials used. The temple is said to have been completed in seven years, with great care and attention to detail.

Overall, chapter 5 highlights Solomon's resourcefulness in securing the materials needed for the construction of the temple, as well as his organizational skills in managing the labor force. It also emphasizes the importance of craftsmanship and attention to detail in building a structure as important as the temple.

Here are some important verses from 1 Kings chapter 5 in the Christian Bible:

1 Kings 5:1-6 - Hiram, the king of Tyre, sends messengers to Solomon to congratulate him on becoming king and to offer to provide cedar and cypress wood from Lebanon for the construction of the temple in Jerusalem.

1 Kings 5:7-11 - Solomon responds to Hiram's offer by requesting that he also provide skilled workers to assist in the construction of the temple.

1 Kings 5:12 - Hiram agrees to Solomon's request and sends him skilled workers, who join with the Israelites to begin the construction of the temple.

1 Kings 5:13-18 - A description of the massive amount of lumber and resources that were gathered for the construction of the temple, including the employment of over 30,000 laborers.

These verses show the partnership between Solomon and Hiram in the construction of the temple in Jerusalem. They also demonstrate the resources that were required for the project and the massive amount of labor that was involved. The construction of the temple was a significant undertaking and a central focus of Solomon's reign.

In the fifth chapter of the book of 1 Kings in the Bible, we encounter the preparations for the construction of the temple in Jerusalem under the reign of King Solomon. Here are some reflections on this chapter:

The fulfillment of God's promises: The chapter begins by acknowledging how the Lord had fulfilled His promise to David regarding the construction of the temple. Solomon acknowledges that God's word spoken through the prophet Nathan has come to pass. This reminds us of God's faithfulness in fulfilling His promises, even across generations. It encourages us to trust in God's faithfulness and believe in the fulfillment of His plans in our own lives.

Collaboration and diplomacy: Solomon initiates communication with King Hiram of Tyre to secure the necessary resources and expertise for building the temple. This demonstrates the importance of collaboration and diplomacy in accomplishing significant

projects. It teaches us the value of seeking partnerships and working together for a common goal, rather than relying solely on our own resources and abilities.

The significance of worship and the temple: The construction of the temple highlights the importance of worship and a designated place of worship in the life of the Israelites. The temple would serve as the central place for sacrifices and the presence of God among His people. It reminds us of the importance of cultivating a heart of worship and creating spaces where we can encounter God's presence and offer Him our devotion.

God's provision and blessing: Through King Hiram's support, Solomon acquires an abundance of resources for the construction of the temple, including cedar wood and skilled workers. This showcases God's provision and blessing upon Solomon's endeavor. It serves as a reminder that when we align our plans with God's will, He will provide the necessary resources and support for us to fulfill His purposes.

These reflections offer insights into the themes and lessons found in the fifth chapter of 1 Kings. They highlight God's faithfulness in fulfilling His promises, the importance of collaboration and diplomacy, the significance of worship and the temple, and God's provision and blessing when we align with His will. As you continue reading, you will encounter more narratives and teachings that further expand on these themes.

CHAPTER 6

1Kg. 6:1 In the four hundred and eightieth [Hebrew; Septuagint four hundred and fortieth] year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the LORD.

1Kg. 6:2 The temple that King Solomon built for the LORD was sixty cubits long, twenty wide and thirty high. [That is, about 90 feet (about 27 metres) long and 30 feet (about 9 metres) wide and 45 feet (about 13.5 metres) high]

1Kg. 6:3 The portico at the front of the main hall of the temple extended the width of the temple, that is twenty cubits, [That is, about 30 feet (about 9 metres)] and projected ten cubits [That is, about 15 feet (about 4.5 metres)] from the front of the temple.

1Kg. 6:4 He made narrow clerestory windows in the temple.
792

1Kg. 6:5 Against the walls of the main hall and inner sanctuary he built a structure around the building, in which there were side rooms.

1Kg. 6:6 The lowest floor was five cubits [That is, about 7 1/2 feet (about 2.3 metres); also in verses 10 and 24] wide, the middle floor six cubits [That is, about 9 feet (about 2.7 metres)] and the third floor seven. [That is, about 10 1/2 feet (about 3.2

metres)] He made offset ledges around the outside of the temple so that nothing would be inserted into the temple walls.

1Kg. 6:7 In building the temple, only blocks dressed at the quarry were used, and no hammer, chisel or any other iron tool was heard at the temple site while it was being built.

1Kg. 6:8 The entrance to the lowest [Septuagint; Hebrew middle] floor was on the south side of the temple; a stairway led up to the middle level and from there to the third.

1Kg. 6:9 So he built the temple and completed it, roofing it with beams and cedar planks.

1Kg. 6:10 And he built the side rooms all along the temple. The height of each was five cubits, and they were attached to the temple by beams of cedar.

1Kg. 6:11 The word of the LORD came to Solomon:

1Kg. 6:12 “As for this temple you are building, if you follow my decrees, carry out my regulations and keep all my commands and obey them, I will fulfil through you the promise I gave to David your father.

1Kg. 6:13 And I will live among the Israelites and will not abandon my people Israel.”

1Kg. 6:14 So Solomon built the temple and completed it.

1Kg. 6:15 He lined its interior walls with cedar boards, panelling them from the floor of the temple to the ceiling, and covered the floor of the temple with planks of pine.

793

1Kg. 6:16 He partitioned off twenty cubits [That is, about 30 feet (about 9 metres)] at the rear of the temple with cedar boards from floor to ceiling to form within the temple an inner sanctuary, the Most Holy Place.

1Kg. 6:17 The main hall in front of this room was forty cubits [That is, about 60 feet (about 18 metres)] long.

1Kg. 6:18 The inside of the temple was cedar, carved with gourds and open flowers. Everything was cedar; no stone was to be seen.

1Kg. 6:19 He prepared the inner sanctuary within the temple to set the ark of the covenant of the LORD there.

1Kg. 6:20 The inner sanctuary was twenty cubits long, twenty wide and twenty high. [That is, about 30 feet (about 9 metres) long, wide and high] He overlaid the inside with pure gold, and he also overlaid the altar of cedar.

1Kg. 6:21 Solomon covered the inside of the temple with pure gold, and he extended gold chains across the front of the inner sanctuary, which was overlaid with gold.

1Kg. 6:22 So he overlaid the whole interior with gold. He also overlaid with gold the altar that belonged to the inner sanctuary.

1Kg. 6:23 In the inner sanctuary he made a pair of cherubim of olive

wood, each ten cubits [That is, about 15 feet (about 4.5 metres)] high.

1Kg. 6:24 One wing of the first cherub was five cubits long, and the other wing five cubits — ten cubits from wing tip to wing tip.

1Kg. 6:25 The second cherub also measured ten cubits, for the two cherubim were identical in size and shape.

1Kg. 6:26 The height of each cherub was ten cubits.

1Kg. 6:27 He placed the cherubim inside the innermost room of the temple, with their wings spread out. The wing of one cherub touched one wall, while the wing of the other touched the other wall, and their wings touched each other in the middle of the room.

794

1Kg. 6:28 He overlaid the cherubim with gold.

1Kg. 6:29 On the walls all round the temple, in both the inner and outer rooms, he carved cherubim, palm trees and open flowers.

1Kg. 6:30 He also covered the floors of both the inner and outer rooms of the temple with gold.

1Kg. 6:31 For the entrance of the inner sanctuary he made doors of olive wood with five-sided jambs.

1Kg. 6:32 And on the two olive wood doors he carved cherubim, palm trees and open flowers, and overlaid the cherubim and palm trees with beaten gold.

1Kg. 6:33 In the same way he made four-sided jambs of olive wood for the entrance to the main hall.

1Kg. 6:34 He also made two pine doors, each having two leaves that turned in sockets.

1Kg. 6:35 He carved cherubim, palm trees and open flowers on them and overlaid them with gold hammered evenly over the carvings.

1Kg. 6:36 And he built the inner courtyard of three courses of dressed stone and one course of trimmed cedar beams.

1Kg. 6:37 The foundation of the temple of the LORD was laid in the fourth year, in the month of Ziv.

1Kg. 6:38 In the eleventh year in the month of Bul, the eighth month, the temple was finished in all its details according to its specifications. He had spent seven years building it.

Here's a detailed summary of chapter 6 of 1 Kings:

Chapter 6 opens with a description of the construction of the temple, which began in the fourth year of Solomon's reign and was completed in the eleventh year. The temple is said to have been built according to specific measurements and specifications given by God to Solomon.

The chapter goes on to describe the interior of the temple, including the main room, or "holy place," which housed the lampstands, tables, and the altar of incense. The inner

sanctuary, or "most holy place," contained the ark of the covenant and was separated from the holy place by a curtain made of blue, purple, and scarlet yarn and fine linen. The walls and floors of the temple were covered in cedar wood, which was carved with decorative images of cherubim, palm trees, and flowers. The interior of the temple was also overlaid with gold.

The chapter concludes with a description of the final touches to the temple, including the addition of two large pillars at the entrance, named Jachin and Boaz, and the installation of doors made of olive wood. The temple is said to have been a magnificent and awe-inspiring structure, befitting the glory of God.

Overall, chapter 6 provides a detailed account of the construction of the temple, emphasizing the meticulous care taken in its design and construction. The chapter also highlights the importance of the temple as a physical symbol of God's presence among his people.

Here are some important verses from 1 Kings chapter 6 in the Christian Bible:

1 Kings 6:1-4 - A description of the timeline and dimensions of the construction of the temple, including the fact that it took seven years to complete.

1 Kings 6:5-10 - A description of the structure of the temple, including the fact that it was built of stone and cedar wood and contained three levels.

1 Kings 6:11-13 - God promises to dwell among the people of Israel in the temple and to bless them as long as they remain faithful to him.

1 Kings 6:14-22 - A description of the interior of the temple, including the wooden paneling and carvings, as well as the decorations made of gold.

1 Kings 6:23-35 - A description of the inner sanctuary of the temple, known as the Most Holy Place, which contained the Ark of the Covenant.

These verses provide a detailed description of the construction and design of the temple in Jerusalem, which was a major accomplishment of Solomon's reign. They also highlight God's promise to dwell among his people in the temple, which was a central aspect of Israelite worship and belief.

In the sixth chapter of the book of 1 Kings in the Bible, we read about the construction and completion of the temple in Jerusalem during the reign of King Solomon. Here are some reflections on this chapter:

God's presence among His people: The construction of the temple signifies God's desire to dwell among His people. The temple was a physical manifestation of God's presence and a place where the Israelites could come to worship Him. It reminds us that God desires a close relationship with His people and provides a place where we can seek and encounter Him.

Attention to detail and excellence: The description of the temple's construction emphasizes the intricate details and craftsmanship involved. The temple was built with great care and precision, utilizing the finest materials and skilled workers. This highlights the importance of offering our best to God and striving for excellence in all that we do, recognizing that our work can be an act of worship.

The symbolism of the temple: The temple represented more than just a physical structure; it had deep spiritual significance. It served as a symbol of God's covenant with Israel, His faithfulness, and His dwelling place among His chosen people. The temple foreshadowed the ultimate fulfillment of God's presence through Jesus Christ, who referred to Himself as the temple (John 2:19-21). It reminds us of the spiritual reality and fulfillment found in Christ.

The passage of time and patience: The construction of the temple took seven years to complete. This highlights the importance of patience and perseverance in fulfilling God's plans. It teaches us that significant endeavors often require time, dedication, and steadfastness. It encourages us to trust in God's timing and remain committed to His purposes, even when progress seems slow.

These reflections offer insights into the themes and lessons found in the sixth chapter of 1 Kings. They emphasize God's desire to dwell among His people, the importance of excellence in our work, the symbolism of the temple, and the value of patience and perseverance. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 7

1Kg. 7:1 It took Solomon thirteen years, however, to complete the construction of his palace.

1Kg. 7:2 He built the Palace of the Forest of Lebanon a hundred cubits long, fifty wide and thirty high, [That is, about 150 feet (about 46 metres) long, 75 feet (about 23 metres) wide and 795

45 feet (about 13.5 metres) high] with four rows of cedar columns supporting trimmed cedar beams.

1Kg. 7:3 It was roofed with cedar above the beams that rested on the columns — forty-five beams, fifteen to a row.

1Kg. 7:4 Its windows were placed high in sets of three, facing each other.

1Kg. 7:5 All the doorways had rectangular frames; they were in the front part in sets of three, facing each other. [The meaning of the Hebrew for this verse is uncertain.]

1Kg. 7:6 He made a colonnade fifty cubits long and thirty wide. [That is, about 75 feet (about 23 metres) long and 45 feet (about 13.5 metres) wide] In front of it was a portico, and in front of that were pillars and an overhanging roof.

1Kg. 7:7 He built the throne hall, the Hall of Justice, where he was to judge, and he covered it with cedar from floor to ceiling. [Vulgate and Syriac; Hebrew floor]

1Kg. 7:8 And the palace in which he was to live, set farther back, was similar in design. Solomon also made a palace like this hall for Pharaoh's daughter, whom he had married.

1Kg. 7:9 All these structures, from the outside to the great courtyard and from foundation to eaves, were made of blocks of high grade stone cut to size and trimmed with a saw on their inner and outer faces.

1Kg. 7:10 The foundations were laid with large stones of good quality, some measuring ten cubits [That is, about 15 feet (about 4.5 metres)] and some eight. [That is, about 12 feet (about 3.7 metres)]

1Kg. 7:11 Above were high-grade stones, cut to size, and cedar beams.

1Kg. 7:12 The great courtyard was surrounded by a wall of three courses of dressed stone and one course of trimmed cedar beams, as was the inner courtyard of the temple of the LORD with its portico.

796

1Kg. 7:13 King Solomon sent to Tyre and brought Hiram, [Hebrew Hiram, a variant of Hiram; also in verses 40 and 45]

1Kg. 7:14 whose mother was a widow from the tribe of Naphtali and whose father was a man of Tyre and a craftsman in bronze.

Hiram was highly skilled and experienced in all kinds of bronze work. He came to King Solomon and did all the work assigned to him.

1Kg. 7:15 He cast two bronze pillars, each eighteen cubits high and twelve cubits round, [That is, about 27 feet (about 8.2 metres) high and 18 feet (about 5.5 metres) round] by line.

1Kg. 7:16 He also made two capitals of cast bronze to set on the tops of the pillars; each capital was five cubits [That is, about 7 1/2 feet (about 2.3 metres); also in verse 23] high.

1Kg. 7:17 A network of interwoven chains festooned the capitals on top of the pillars, seven for each capital.

1Kg. 7:18 He made pomegranates in two rows [Two Hebrew manuscripts and Septuagint; most Hebrew manuscripts made the pillars, and there were two rows] encircling each network to decorate the capitals on top of the pillars. [Many Hebrew manuscripts and Syriac; most Hebrew manuscripts pomegranates] He did the same for each capital.

1Kg. 7:19 The capitals on top of the pillars in the portico were in the shape of lilies, four cubits [That is, about 6 feet (about 1.8 metres); also in verse 38] high.

1Kg. 7:20 On the capitals of both pillars, above the bowl-shaped part next to the network, were the two hundred pomegranates in rows all around.

1Kg. 7:21 He erected the pillars at the portico of the temple. The pillar to the south he named Jakin [Jakin probably means he establishes.] and the one to the north Boaz. [Boaz probably means in him is strength.]

1Kg. 7:22 The capitals on top were in the shape of lilies. And so the

work on the pillars was completed.

797

1Kg. 7:23 He made the Sea of cast metal, circular in shape, measuring ten cubits [That is, about 15 feet (about 4.5 metres)] from rim to rim and five cubits high. It took a line of thirty cubits [That is, about 45 feet (about 13.7 metres)] to measure round it.

1Kg. 7:24 Below the rim, gourds encircled it — ten to a cubit. The gourds were cast in two rows in one piece with the Sea.

1Kg. 7:25 The Sea stood on twelve bulls, three facing north, three facing west, three facing south and three facing east. The Sea rested on top of them, and their hindquarters were towards the centre.

1Kg. 7:26 It was a handbreadth [That is, about 3 inches (about 8 centimetres)] in thickness, and its rim was like the rim of a cup, like a lily blossom. It held two thousand baths. [That is, probably about 9,700 gallons (about 44 kilolitres); the Septuagint does not have this sentence.]

1Kg. 7:27 He also made ten movable stands of bronze; each was four cubits long, four wide and three high. [That is, about 6 feet (about 1.8 metres) long and wide and about 4 1/2 feet (about 1.4 metres) high]

1Kg. 7:28 This is how the stands were made: They had side panels attached to uprights.

1Kg. 7:29 On the panels between the uprights were lions, bulls and cherubim — and on the uprights as well. Above and below the lions and bulls were wreaths of hammered work.

1Kg. 7:30 Each stand had four bronze wheels with bronze axles, and each had a basin resting on four supports, cast with wreaths on each side.

1Kg. 7:31 On the inside of the stand there was an opening that had a circular frame one cubit [That is, about 1 1/2 feet (about 0.5 metre)] deep. This opening was round, and with its basework it measured a cubit and a half. [That is, about 2 1/4 feet (about 0.7 metre); also in verse 32] Around its opening there

798
was engraving. The panels of the stands were square, not round.

1Kg. 7:32 The four wheels were under the panels, and the axles of the wheels were attached to the stand. The diameter of each wheel was a cubit and a half.

1Kg. 7:33 The wheels were made like chariot wheels; the axles, rims, spokes and hubs were all of cast metal.

1Kg. 7:34 Each stand had four handles, one on each corner, projecting from the stand.

1Kg. 7:35 At the top of the stand there was a circular band half a cubit

[That is, about 3/4 foot (about 0.2 metre)] deep. The supports and panels were attached to the top of the stand.

1Kg. 7:36 He engraved cherubim, lions and palm trees on the surfaces of the supports and on the panels, in every available space, with wreaths all around.

1Kg. 7:37 This is the way he made the ten stands. They were all cast in the same moulds and were identical in size and shape.

1Kg. 7:38 He then made ten bronze basins, each holding forty baths [That is, about 195 gallons (about 880 litres)] and measuring four cubits across, one basin to go on each of the ten stands.

1Kg. 7:39 He placed five of the stands on the south side of the temple and five on the north. He placed the Sea on the south side, at the south-east corner of the temple.

1Kg. 7:40 He also made the basins and shovels and sprinkling bowls. So Hiram finished all the work he had undertaken for King Solomon in the temple of the LORD:

1Kg. 7:41 the two pillars; the two bowl-shaped capitals on top of the pillars; the two sets of network decorating the two bowl shaped capitals on top of the pillars;

1Kg. 7:42 the four hundred pomegranates for the two sets of network (two rows of pomegranates for each network, decorating the bowl-shaped capitals on top of the pillars);

799

1Kg. 7:43 the ten stands with their ten basins;

1Kg. 7:44 the Sea and the twelve bulls under it;

1Kg. 7:45 the pots, shovels and sprinkling bowls. All these objects that Hiram made for King Solomon for the temple of the LORD were of burnished bronze.

1Kg. 7:46 The king had them cast in clay moulds in the plain of the Jordan between Succoth and Zarethan.

1Kg. 7:47 Solomon left all these things unweighed, because there were so many; the weight of the bronze was not determined.

1Kg. 7:48 Solomon also made all the furnishings that were in the LORD's temple: the golden altar; the golden table on which was the bread of the Presence;

1Kg. 7:49 the lampstands of pure gold (five on the right and five on the left, in front of the inner sanctuary); the gold floral work and lamps and tongs;

1Kg. 7:50 the pure gold dishes, wick trimmers, sprinkling bowls, dishes and censers; and the gold sockets for the doors of the innermost room, the Most Holy Place, and also for the doors of the main hall of the temple.

1Kg. 7:51 When all the work King Solomon had done for the temple of the LORD was finished, he brought in the things his father David had dedicated — the silver and gold and the furnishings — and he placed them in the treasuries of the

LORD's temple.

Here's a detailed summary of chapter 7 of 1 Kings:

Chapter 7 begins with a description of the construction of Solomon's palace, which took thirteen years to complete. The palace was built with cedar wood from Lebanon and was decorated with carved designs of flowers, cherubim, and palm trees.

The chapter goes on to describe the construction of other structures in Jerusalem, including the House of the Forest of Lebanon, which was a large building made of cedar wood and decorated with carved pillars and beams. The House of the Forest of Lebanon was used for storage and also served as a royal armory.

The chapter also describes the construction of Solomon's throne, which was made of ivory and overlaid with gold. The throne was decorated with six steps and twelve lions, and was said to be the most magnificent throne in the world.

The chapter then turns to a description of the temple furnishings, including the ten gold lampstands, the tables, and the basins. The basins were used for washing the sacrifices and were made of bronze.

The chapter concludes with a description of the work of two craftsmen, Hiram and Huram, who were skilled in working with bronze. They were commissioned by Solomon to make various objects for the temple, including the bronze pillars, the large bronze basin called the Sea, and the ten smaller basins. These objects were made with great skill and attention to detail.

Overall, chapter 7 highlights Solomon's wealth and power, as demonstrated through the construction of his palace and the other structures in Jerusalem. The chapter also emphasizes the importance of skilled craftsmanship in creating objects for the temple, and highlights the skill of the craftsmen who worked on these projects.

Here are some important verses from 1 Kings chapter 7 in the Christian Bible:

1 Kings 7:1-12 - A description of Solomon's palace, which was even more impressive than the temple he had built.

1 Kings 7:13-14 - The arrival of Hiram, a skilled craftsman who had been sent by King Hiram of Tyre to help Solomon with his building projects.

1 Kings 7:15-22 - A description of the bronze pillars that Hiram cast for the temple, including the famous Jachin and Boaz pillars that stood at the entrance.

1 Kings 7:23-26 - A description of the large bronze basin that Hiram made for the temple, which was used for ceremonial washing.

1 Kings 7:27-39 - A description of the other bronze furnishings and decorations that Hiram made for the temple, including the ten stands for the basins and the various carts and grates.

These verses continue to highlight the extravagance and opulence of Solomon's reign, as well as the skill of the craftsmen who worked for him. The description of the temple furnishings, including the famous Jachin and Boaz pillars, underscores the importance of the temple as the center of Israelite worship.

In the seventh chapter of the book of 1 Kings in the Bible, we are presented with a detailed description of the construction of King Solomon's palace and other significant structures. Here are some reflections on this chapter:

The importance of balance and priorities: While Solomon's palace is described in great detail, we also see the construction of other structures such as the Hall of Pillars and the Hall of the Throne. This demonstrates the need for balance in our lives and the importance of allocating resources and attention to different areas. It reminds us to prioritize our relationship with God and His purposes above worldly pursuits.

Excellence in craftsmanship: The chapter emphasizes the exquisite craftsmanship and attention to detail in the construction of various structures. Skilled workers, including Hiram from Tyre, are mentioned for their craftsmanship and expertise. This highlights the value of employing our God-given talents and skills to glorify Him and create beauty in the world.

The role of collaboration: King Solomon collaborates with King Hiram of Tyre, who provides materials and skilled workers for the construction projects. This highlights the importance of cooperation and working together to achieve common goals. It reminds us of the strength and effectiveness of unity and partnership in various aspects of life.

The fleeting nature of worldly accomplishments: While the grandeur and magnificence of Solomon's palace and other structures are highlighted, it is important to remember that they are temporary and subject to decay. The chapter emphasizes the impermanence of worldly accomplishments and possessions. It prompts us to seek eternal treasures and invest in things that have lasting significance, such as our relationship with God and the well-being of others.

These reflections offer insights into the themes and lessons found in the seventh chapter of 1 Kings. They underscore the importance of balance and priorities, excellence in craftsmanship, collaboration, and the fleeting nature of worldly accomplishments. As you continue reading, you will encounter more narratives and teachings that further expand on these themes and provide spiritual guidance.

CHAPTER 8

1Kg. 8:1 Then King Solomon summoned into his presence at Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the LORD's covenant from Zion, the City of David.

800

1Kg. 8:2 All the men of Israel came together to King Solomon at the time of the festival in the month of Ethanim, the seventh month.

1Kg. 8:3 When all the elders of Israel had arrived, the priests took up the ark,

1Kg. 8:4 and they brought up the ark of the LORD and the Tent of

Meeting and all the sacred furnishings in it. The priests and Levites carried them up,

1Kg. 8:5 and King Solomon and the entire assembly of Israel that had gathered about him were before the ark, sacrificing so many sheep and cattle that they could not be recorded or counted.

1Kg. 8:6 The priests then brought the ark of the LORD's covenant to its place in the inner sanctuary of the temple, the Most Holy Place, and put it beneath the wings of the cherubim.

1Kg. 8:7 The cherubim spread their wings over the place of the ark and overshadowed the ark and its carrying poles.

1Kg. 8:8 These poles were so long that their ends could be seen from the Holy Place in front of the inner sanctuary, but not from outside the Holy Place; and they are still there today.

1Kg. 8:9 There was nothing in the ark except the two stone tablets that Moses had placed in it at Horeb, where the LORD made a covenant with the Israelites after they came out of Egypt.

1Kg. 8:10 When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD.

1Kg. 8:11 And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple.

1Kg. 8:12 Then Solomon said, "The LORD has said that he would dwell in a dark cloud;

1Kg. 8:13 I have indeed built a magnificent temple for you, a place for you to dwell for ever."

1Kg. 8:14 While the whole assembly of Israel was standing there, the king turned round and blessed them.

801

1Kg. 8:15 Then he said: "Praise be to the LORD, the God of Israel, who with his own hand has fulfilled what he promised with his own mouth to my father David. For he said,

1Kg. 8:16 'Since the day I brought my people Israel out of Egypt, I have not chosen a city in any tribe of Israel to have a temple built for my Name to be there, but I have chosen David to rule my people Israel.'

1Kg. 8:17 "My father David had it in his heart to build a temple for the Name of the LORD, the God of Israel.

1Kg. 8:18 But the LORD said to my father David, 'Because it was in your heart to build a temple for my Name, you did well to have this in your heart.

1Kg. 8:19 Nevertheless, you are not the one to build the temple, but your son, who is your own flesh and blood — he is the one who will build the temple for my Name.'

1Kg. 8:20 "The LORD has kept the promise he made: I have succeeded David my father and now I sit on the throne of Israel, just as the LORD promised, and I have built the temple for the Name of the LORD, the God of Israel.

1Kg. 8:21 I have provided a place there for the ark, in which is the covenant of the LORD that he made with our fathers when he brought them out of Egypt.”

1Kg. 8:22 Then Solomon stood before the altar of the LORD in front of the whole assembly of Israel, spread out his hands towards heaven

1Kg. 8:23 and said: “O LORD, God of Israel, there is no God like you in heaven above or on earth below — you who keep your covenant of love with your servants who continue wholeheartedly in your way.

1Kg. 8:24 You have kept your promise to your servant David my father; with your mouth you have promised and with your hand you have fulfilled it — as it is today.

802

1Kg. 8:25 “Now LORD, God of Israel, keep for your servant David my father the promises you made to him when you said, ‘You shall never fail to have a man to sit before me on the throne of Israel, if only your sons are careful in all they do to walk before me as you have done.’

1Kg. 8:26 And now, O God of Israel, let your word that you promised your servant David my father come true.

1Kg. 8:27 “But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!

1Kg. 8:28 Yet give attention to your servant’s prayer and his plea for mercy, O LORD my God. Hear the cry and the prayer that your servant is praying in your presence this day.

1Kg. 8:29 May your eyes be open towards this temple night and day, this place of which you said, ‘My Name shall be there,’ so that you will hear the prayer your servant prays towards this place.

1Kg. 8:30 Hear the supplication of your servant and of your people Israel when they pray towards this place. Hear from heaven, your dwelling-place, and when you hear, forgive.

1Kg. 8:31 “When a man wrongs his neighbour and is required to take an oath and he comes and swears the oath before your altar in this temple,

1Kg. 8:32 then hear from heaven and act. Judge between your servants, condemning the guilty and bringing down on his own head what he has done. Declare the innocent not guilty, and so establish his innocence.

1Kg. 8:33 “When your people Israel have been defeated by an enemy because they have sinned against you, and when they turn back to you and confess your name, praying and making supplication to you in this temple,

1Kg. 8:34 then hear from heaven and forgive the sin of your people

Israel and bring them back to the land you gave to their fathers.

803

1Kg. 8:35 “When the heavens are shut up and there is no rain because your people have sinned against you, and when they pray towards this place and confess your name and turn from their sin because you have afflicted them,

1Kg. 8:36 then hear from heaven and forgive the sin of your servants, your people Israel. Teach them the right way to live, and send rain on the land you gave your people for an inheritance.

1Kg. 8:37 “When famine or plague comes to the land, or blight or mildew, locusts or grasshoppers, or when an enemy besieges them in any of their cities, whatever disaster or disease may come,

1Kg. 8:38 and when a prayer or plea is made by any of your people Israel — each one aware of the afflictions of his own heart, and spreading out his hands towards this temple —

1Kg. 8:39 then hear from heaven, your dwelling-place. Forgive and act; deal with each man according to all he does, since you know his heart (for you alone know the hearts of all men),

1Kg. 8:40 so that they will fear you all the time they live in the land you gave our fathers.

1Kg. 8:41 “As for the foreigner who does not belong to your people Israel but has come from a distant land because of your name

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1Kg. 8:42 for men will hear of your great name and your mighty hand and your outstretched arm — when he comes and prays towards this temple,

1Kg. 8:43 then hear from heaven, your dwelling-place, and do whatever the foreigner asks of you, so that all the peoples of the earth may know your name and fear you, as do your own people Israel, and may know that this house I have built bears your Name.

1Kg. 8:44 “When your people go to war against their enemies, wherever you send them, and when they pray to the LORD towards the city you have chosen and the temple I have built for your Name,

804

1Kg. 8:45 then hear from heaven their prayer and their plea, and uphold their cause.

1Kg. 8:46 “When they sin against you — for there is no-one who does not sin — and you become angry with them and give them over to the enemy, who takes them captive to his own land, far away or near;

1Kg. 8:47 and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of

their conquerors and say, 'We have sinned, we have done wrong, we have acted wickedly';

1Kg. 8:48 and if they turn back to you with all their heart and soul in the land of their enemies who took them captive, and pray to you towards the land you gave their fathers, towards the city you have chosen and the temple I have built for your Name;

1Kg. 8:49 then from heaven, your dwelling-place, hear their prayer and their plea, and uphold their cause.

1Kg. 8:50 And forgive your people, who have sinned against you; forgive all the offences they have committed against you, and cause their conquerors to show them mercy;

1Kg. 8:51 for they are your people and your inheritance, whom you brought out of Egypt, out of that iron-smelting furnace.

1Kg. 8:52 "May your eyes be open to your servant's plea and to the plea of your people Israel, and may you listen to them whenever they cry out to you.

1Kg. 8:53 For you singled them out from all the nations of the world to be your own inheritance, just as you declared through your servant Moses when you, O Sovereign LORD, brought our fathers out of Egypt."

1Kg. 8:54 When Solomon had finished all these prayers and supplications to the LORD, he rose from before the altar of the LORD, where he had been kneeling with his hands spread out towards heaven.

805

1Kg. 8:55 He stood and blessed the whole assembly of Israel in a loud voice, saying:

1Kg. 8:56 "Praise be to the LORD, who has given rest to his people Israel just as he promised. Not one word has failed of all the good promises he gave through his servant Moses.

1Kg. 8:57 May the LORD our God be with us as he was with our fathers; may he never leave us nor forsake us.

1Kg. 8:58 May he turn our hearts to him, to walk in all his ways and to keep the commands, decrees and regulations he gave our fathers.

1Kg. 8:59 And may these words of mine, which I have prayed before the LORD, be near to the LORD our God day and night, that he may uphold the cause of his servant and the cause of his people Israel according to each day's need,

1Kg. 8:60 so that all the peoples of the earth may know that the LORD is God and that there is no other.

1Kg. 8:61 But your hearts must be fully committed to the LORD our God, to live by his decrees and obey his commands, as at this time."

1Kg. 8:62 Then the king and all Israel with him offered sacrifices before the LORD.

1Kg. 8:63 Solomon offered a sacrifice of fellowship offerings [Traditionally peace offerings; also in verse 64] to the LORD: twenty-two thousand cattle and a hundred and twenty thousand sheep and goats. So the king and all the Israelites dedicated the temple of the LORD.

1Kg. 8:64 On that same day the king consecrated the middle part of the courtyard in front of the temple of the LORD, and there he offered burnt offerings, grain offerings and the fat of the fellowship offerings, because the bronze altar before the LORD was too small to hold the burnt offerings, the grain offerings and the fat of the fellowship offerings.

806

1Kg. 8:65 So Solomon observed the festival at that time, and all Israel with him — a vast assembly, people from Lebo [Or from the entrance to] Hamath to the Wadi of Egypt. They celebrated it before the LORD our God for seven days and seven days more, fourteen days in all.

1Kg. 8:66 On the following day he sent the people away. They blessed the king and then went home, joyful and glad in heart for all the good things the LORD had done for his servant David and his people Israel.

Here's a detailed summary of chapter 8 of 1 Kings:

Chapter 8 begins with the dedication of the temple. The Ark of the Covenant is brought into the Most Holy Place, and the glory of the Lord fills the temple, causing the priests to be unable to stand and minister. Solomon then offers a prayer of dedication, asking God to bless the temple and to listen to the prayers of his people when they pray towards the temple.

After Solomon's prayer, sacrifices are offered to God, and a great feast is held for the people of Israel. The chapter then describes a dream that Solomon has, in which God promises to establish his throne forever if he remains faithful to God's commands.

The chapter then goes on to describe the various ways in which the temple is used. Solomon offers a prayer of repentance on behalf of the people of Israel, asking God to forgive them when they sin and turn back to him. The chapter also describes various other sacrifices and offerings made at the temple, as well as the role of the priests and Levites in performing these rituals.

The chapter concludes with a description of the great wealth and influence that Solomon possesses. He receives tribute from other nations, and his wisdom and knowledge are renowned throughout the world.

Overall, chapter 8 emphasizes the importance of the temple as a physical representation of God's presence among his people. The chapter also highlights the role of sacrifice and worship in Israelite religion, as well as the power and influence of the king. The chapter ends on a note of hope and promise, as God promises to establish Solomon's throne forever if he remains faithful to God's commands.

Here are some important verses from 1 Kings chapter 8 in the Christian Bible:

1 Kings 8:1-4 - The transfer of the Ark of the Covenant from the City of David to the temple in Jerusalem.

1 Kings 8:5-13 - A description of the consecration of the temple and the placement of the Ark in the inner sanctuary.

1 Kings 8:22-30 - Solomon's prayer of dedication for the temple, in which he asks for God's blessings on the people of Israel and on the temple itself.

1 Kings 8:31-53 - A series of petitions and prayers by Solomon, in which he asks God to forgive the people of Israel when they sin and to hear their prayers when they seek his help.

1 Kings 8:54-61 - A conclusion to the dedication ceremony, in which Solomon blesses the people and offers sacrifices to God.

These verses describe the dedication of the temple in Jerusalem and Solomon's prayer of dedication for the new house of worship. Solomon acknowledges God's power and asks for his blessings and protection for the people of Israel. The chapter emphasizes the importance of the temple in the Israelite religion and the belief that God's presence was specially manifested there.

In the eighth chapter of the book of 1 Kings in the Bible, we witness the dedication of the temple in Jerusalem and Solomon's prayer of dedication. Here are some reflections on this chapter:

The importance of worship and seeking God's presence: The dedication of the temple was a significant event that involved bringing the Ark of the Covenant into the Most Holy Place. It symbolized the presence of God among His people and the establishment of a central place for worship. It reminds us of the importance of worshipping God, seeking His presence, and dedicating ourselves to Him in all aspects of our lives.

God's faithfulness and fulfillment of promises: Solomon acknowledges God's faithfulness and the fulfillment of His promises to his father David. He recognizes that God has fulfilled His promise to dwell among His people in the temple. This serves as a reminder of God's faithfulness to His covenant promises and His commitment to His people throughout generations.

Prayer as a means of communication with God: Solomon's prayer of dedication showcases his deep reverence and dependence on God. He acknowledges God's greatness, faithfulness, and sovereignty. He also recognizes the need for forgiveness, guidance, and blessing from God. This teaches us the importance of prayer as a means of communicating with God, seeking His wisdom, and surrendering our lives to His will.

God's response to humble and repentant hearts: Following Solomon's prayer, God manifests His presence in a powerful way. The glory of the Lord fills the temple, and His acceptance is evident. This highlights God's response to humble and repentant hearts. It reminds us that when we humble ourselves, seek forgiveness, and turn to God, He is ready to hear us and respond with His grace and presence.

The inclusion of foreigners in God's plan: Solomon acknowledges that the temple is not limited to the Israelites but is a place where foreigners can come to pray and seek God's favor. This demonstrates God's inclusive plan of salvation for all people. It emphasizes that God's love and mercy extend beyond any particular group or nation.

These reflections offer insights into the themes and lessons found in the eighth chapter of 1 Kings. They emphasize the importance of worship and seeking God's presence, God's faithfulness and fulfillment of promises, prayer as a means of communication with God, God's response to humble and repentant hearts, and the inclusion of foreigners in God's plan of salvation. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 9

1Kg. 9:1 When Solomon had finished building the temple of the LORD and the royal palace, and had achieved all he had desired to do,

1Kg. 9:2 the LORD appeared to him a second time, as he had appeared to him at Gibeon.

1Kg. 9:3 The LORD said to him: "I have heard the prayer and plea you have made before me; I have consecrated this temple, which you have built, by putting my Name there for ever. My eyes and my heart will always be there.

1Kg. 9:4 "As for you, if you walk before me in integrity of heart and uprightness, as David your father did, and do all I command and observe my decrees and laws,

1Kg. 9:5 I will establish your royal throne over Israel for ever, as I promised David your father when I said, 'You shall never fail to have a man on the throne of Israel.'

1Kg. 9:6 "But if you [The Hebrew is plural.] or your sons turn away from me and do not observe the commands and decrees I have given you [The Hebrew is plural.] and go off to serve other gods and worship them,

1Kg. 9:7 then I will cut off Israel from the land I have given them and will reject this temple I have consecrated for my Name. Israel
807

will then become a byword and an object of ridicule among all peoples.

1Kg. 9:8 And though this temple is now imposing, all who pass by will be appalled and will scoff and say, 'Why has the LORD done such a thing to this land and to this temple?'

1Kg. 9:9 People will answer, 'Because they have forsaken the LORD their God, who brought their fathers out of Egypt, and have embraced other gods, worshipping and serving them — that is why the LORD brought all this disaster on them.'"

1Kg. 9:10 At the end of twenty years, during which Solomon built these

two buildings — the temple of the LORD and the royal palace —

1Kg. 9:11 King Solomon gave twenty towns in Galilee to Hiram king of Tyre, because Hiram had supplied him with all the cedar and pine and gold he wanted.

1Kg. 9:12 But when Hiram went from Tyre to see the towns that Solomon had given him, he was not pleased with them.

1Kg. 9:13 “What kind of towns are these you have given me, my brother?” he asked. And he called them the Land of Cabul, [Cabul sounds like the Hebrew for good-for-nothing.] a name they have to this day.

1Kg. 9:14 Now Hiram had sent to the king 120 talents [That is, about 4 tons (about 4 metric tons)] of gold.

1Kg. 9:15 Here is the account of the forced labour King Solomon conscripted to build the LORD’s temple, his own palace, the supporting terraces, [Or the Millo; also in verse 24] the wall of Jerusalem, and Hazor, Megiddo and Gezer.

1Kg. 9:16 (Pharaoh king of Egypt had attacked and captured Gezer. He had set it on fire. He killed its Canaanite inhabitants and then gave it as a wedding gift to his daughter, Solomon’s wife.

1Kg. 9:17 And Solomon rebuilt Gezer.) He built up Lower Beth Horon, 1Kg. 9:18 Baalath, and Tadmor [The Hebrew may also be read Tamar.] in the desert, within his land,

808

1Kg. 9:19 as well as all his store cities and the towns for his chariots and for his horses — [Or charioteers] whatever he desired to build in Jerusalem, in Lebanon and throughout all the territory he ruled.

1Kg. 9:20 All the people left from the Amorites, Hittites, Perizzites, Hivites and Jebusites (these peoples were not Israelites),

1Kg. 9:21 that is, their descendants remaining in the land, whom the Israelites could not exterminate — [The Hebrew term refers to the irrevocable giving over of things or persons to the LORD, often by totally destroying them.] these Solomon conscripted for his slave labour force, as it is to this day.

1Kg. 9:22 But Solomon did not make slaves of any of the Israelites; they were his fighting men, his government officials, his officers, his captains, and the commanders of his chariots and charioteers.

1Kg. 9:23 They were also the chief officials in charge of Solomon’s projects — 550 officials supervising the men who did the work.

1Kg. 9:24 After Pharaoh’s daughter had come up from the City of David to the palace Solomon had built for her, he constructed the supporting terraces.

1Kg. 9:25 Three times a year Solomon sacrificed burnt offerings and

fellowship offerings [Traditionally peace offerings] on the altar he had built for the LORD, burning incense before the LORD along with them, and so fulfilled the temple obligations.

1Kg. 9:26 King Solomon also built ships at Ezion Geber, which is near Elath in Edom, on the shore of the Red Sea. [Hebrew Yam Suph; that is, Sea of Reeds]

1Kg. 9:27 And Hiram sent his men — sailors who knew the sea — to serve in the fleet with Solomon's men.

1Kg. 9:28 They sailed to Ophir and brought back 420 talents [That is, about 14 tons (about 14.5 metric tons)] of gold, which they delivered to King Solomon.

Here's a detailed summary of chapter 9 of 1 Kings:

Chapter 9 begins with God appearing to Solomon after he has finished building the temple and his own palace. God reminds Solomon of the conditions for his continued blessing and protection: he must walk in God's ways, keep his statutes and commandments, and maintain justice and righteousness. If he does so, God promises that his throne will be established forever.

The chapter goes on to describe various building projects that Solomon undertakes, including the construction of a palace for the daughter of Pharaoh, whom he has married. Solomon also builds a fleet of ships to conduct trade with other nations.

The chapter then describes the queen of Sheba's visit to Solomon, during which she is impressed by his wisdom and wealth. She praises God for blessing Israel with such a wise and just king.

However, the chapter also contains a warning from God. He tells Solomon that if he or his descendants turn away from God and worship other gods, Israel will be cut off from the land that God has given them, and the temple will be destroyed.

The chapter concludes with a description of the forced labor that Solomon imposes on non-Israelite residents of Israel to carry out his building projects, including the temple and palace. These workers are from the remnants of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites, who had not been driven out of the land by the Israelites as God had commanded.

Overall, chapter 9 emphasizes the importance of obedience to God's commands as the key to continued blessing and protection for Israel. The chapter also highlights Solomon's wealth and wisdom, as well as the potential consequences of turning away from God. The chapter ends on a note of warning, as God reminds Solomon of the conditions for his continued blessing and warns of the consequences of disobedience.

Here are some important verses from 1 Kings chapter 9 in the Christian Bible:

1 Kings 9:1-9 - God's response to Solomon's prayer of dedication, in which he promises to establish Solomon's dynasty if he remains faithful to God and warns of the consequences if he does not.

1 Kings 9:10-14 - A description of the cities that Hiram of Tyre gave to Solomon as payment for the materials used in building the temple.

1 Kings 9:15-28 - A description of the forced labor that Solomon imposed on the non-Israelite inhabitants of the land, including the building of his own palace and the fortification of various cities.

These verses highlight God's response to Solomon's prayer of dedication and the importance of remaining faithful to him. The description of the cities and forced labor demonstrate the power and wealth that Solomon had accumulated, but also foreshadow the problems that would arise later in his reign.

In the ninth chapter of the book of 1 Kings in the Bible, we witness God's response to Solomon's prayer of dedication and receive insights into the consequences of obedience and disobedience. Here are some reflections on this chapter:

God's faithfulness to His promises: In this chapter, God appears to Solomon for the second time and reaffirms His commitment to the temple and His covenant with David. God assures Solomon that if he remains obedient to God's commandments and follows in the ways of his father David, then his dynasty will continue, and God will establish His presence in the temple. This highlights God's faithfulness in honoring His promises and His desire for His people to walk in obedience.

The importance of obedience: God also warns Solomon of the consequences of disobedience. He mentions that if Solomon or his descendants turn away from following God and worship other gods, then the temple will be forsaken and Israel will face judgment and exile. This serves as a reminder of the importance of obedience to God's commands and the potential consequences of turning away from Him.

The ongoing role of the temple: God emphasizes that the temple is a place where His eyes and heart will be present forever. He assures Solomon that if he remains faithful, God will establish his kingdom and bless him. This highlights the ongoing significance of the temple as a place of worship and God's chosen dwelling among His people.

The need for continuous devotion: Solomon had built the magnificent temple, but this did not guarantee everlasting favor and blessing. The chapter reminds us that while acts of devotion and worship are important, a consistent commitment to following God's ways and remaining faithful is crucial. Our devotion to God should not be limited to specific acts or places but should encompass every aspect of our lives.

The consequences of disobedience and idolatry: The chapter foreshadows the future events where Solomon's heart will turn away from God, leading to negative consequences for his kingdom. It serves as a warning against the allure of idolatry and the dangers of allowing other influences to take precedence over our devotion to God.

These reflections offer insights into the themes and lessons found in the ninth chapter of 1 Kings. They emphasize God's faithfulness to His promises, the importance of obedience, the ongoing role of the temple, the need for continuous devotion, and the

consequences of disobedience and idolatry. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 10

1Kg. 10:1 When the queen of Sheba heard about the fame of Solomon and his relation to the name of the LORD, she came to test him with hard questions.

1Kg. 10:2 Arriving at Jerusalem with a very great caravan — with camels carrying spices, large quantities of gold, and precious stones — she came to Solomon and talked with him about all that she had on her mind.

1Kg. 10:3 Solomon answered all her questions; nothing was too hard for the king to explain to her.

1Kg. 10:4 When the queen of Sheba saw all the wisdom of Solomon and the palace he had built,

1Kg. 10:5 the food on his table, the seating of his officials, the attending servants in their robes, his cupbearers, and the burnt offerings he made at [Or the ascent by which he went up to] the temple of the LORD, she was overwhelmed.

1Kg. 10:6 She said to the king, “The report I heard in my own country about your achievements and your wisdom is true.

1Kg. 10:7 But I did not believe these things until I came and saw with my own eyes. Indeed, not even half was told me; in wisdom and wealth you have far exceeded the report I heard.

1Kg. 10:8 How happy your men must be! How happy your officials, who continually stand before you and hear your wisdom!

1Kg. 10:9 Praise be to the LORD your God, who has delighted in you and placed you on the throne of Israel. Because of the LORD’s eternal love for Israel, he has made you king, to maintain justice and righteousness.”

1Kg. 10:10 And she gave the king 120 talents [That is, about 4 tons (about 4 metric tons)] of gold, large quantities of spices, and precious stones. Never again were so many spices brought in as those the queen of Sheba gave to King Solomon.

810

1Kg. 10:11 (Hiram’s ships brought gold from Ophir; and from there they brought great cargoes of almug-wood [Probably a variant of algum-wood; also in verse 12] and precious stones.

1Kg. 10:12 The king used the almug-wood to make supports for the temple of the LORD and for the royal palace, and to make harps and lyres for the musicians. So much almug-wood has never been imported or seen since that day.)

1Kg. 10:13 King Solomon gave the queen of Sheba all she desired and asked for, besides what he had given her out of his royal

bounty. Then she left and returned with her retinue to her own country.

1Kg. 10:14 The weight of the gold that Solomon received yearly was 666 talents, [That is, about 22 1/2 tons (about 23 metric tons)]

1Kg. 10:15 not including the revenues from merchants and traders and from all the Arabian kings and the governors of the land.

1Kg. 10:16 King Solomon made two hundred large shields of hammered gold; six hundred bekas [That is, about 7 1/2 pounds (about 3.5 kilograms)] of gold went into each shield.

1Kg. 10:17 He also made three hundred small shields of hammered gold, with three minas [That is, about 3 3/4 pounds (about 1.7 kilograms)] of gold in each shield. The king put them in the Palace of the Forest of Lebanon.

1Kg. 10:18 Then the king made a great throne inlaid with ivory and overlaid with fine gold.

1Kg. 10:19 The throne had six steps, and its back had a rounded top. On both sides of the seat were armrests, with a lion standing beside each of them.

1Kg. 10:20 Twelve lions stood on the six steps, one at either end of each step. Nothing like it had ever been made for any other kingdom.

1Kg. 10:21 All King Solomon's goblets were gold, and all the household articles in the Palace of the Forest of Lebanon were pure

811

gold. Nothing was made of silver, because silver was considered of little value in Solomon's days.

1Kg. 10:22 The king had a fleet of trading ships [Hebrew of ships of Tarshish] at sea along with the ships of Hiram. Once every three years it returned carrying gold, silver and ivory, and apes and baboons.

1Kg. 10:23 King Solomon was greater in riches and wisdom than all the other kings of the earth.

1Kg. 10:24 The whole world sought audience with Solomon to hear the wisdom God had put in his heart.

1Kg. 10:25 Year after year, everyone who came brought a gift — articles of silver and gold, robes, weapons and spices, and horses and mules.

1Kg. 10:26 Solomon accumulated chariots and horses; he had fourteen hundred chariots and twelve thousand horses, [Or charioteers] which he kept in the chariot cities and also with him in Jerusalem.

1Kg. 10:27 The king made silver as common in Jerusalem as stones, and cedar as plentiful as sycamore-fig trees in the foothills.

1Kg. 10:28 Solomon's horses were imported from Egypt — [Or possibly Muzur, a region in Cilicia; also in verse 29] and from Kue [Probably Cilicia] the royal merchants purchased them

from Kue. [Probably Cilicia]

1Kg. 10:29 They imported a chariot from Egypt for six hundred shekels [That is, about 15 pounds (about 7 kilograms)] of silver, and a horse for a hundred and fifty. [That is, about 3 3/4 pounds (about 1.7 kilograms)] They also exported them to all the kings of the Hittites and of the Arameans.

Here's a detailed summary of chapter 10 of 1 Kings:

Chapter 10 describes the visit of the queen of Sheba to Solomon. She comes to Jerusalem with a great caravan, bringing gifts of gold, spices, and precious stones to Solomon, and she comes with the intention of testing his wisdom. When she meets Solomon, she is impressed by his wisdom, his wealth, and his grandeur, and she praises him and blesses God.

Solomon, in turn, gives the queen of Sheba gifts of equal value and impresses her with his generosity. The chapter goes on to describe the vast wealth and wisdom of Solomon, with particular attention paid to his many chariots and horses, which he imported from Egypt and other countries.

The chapter ends on a positive note, with Solomon's reputation spreading far and wide, and with him being celebrated for his wealth, wisdom, and power. The chapter emphasizes Solomon's great success and the flourishing of Israel during his reign.

Overall, chapter 10 presents Solomon as a wise and wealthy ruler who is respected and admired by others. The visit of the queen of Sheba serves as a testament to Solomon's greatness and serves to emphasize the wealth and prosperity of Israel during his reign. The chapter reinforces the idea that obedience to God leads to blessings and success, and that Solomon's reign is evidence of God's favor.

Here are some important verses from 1 Kings chapter 10 in the Christian Bible:

1 Kings 10:1-13 - The visit of the queen of Sheba to Solomon, who was impressed by his wisdom and wealth.

1 Kings 10:14-29 - A description of Solomon's immense wealth, including his gold, silver, and ivory, and the fame and honor that he received from other rulers.

1 Kings 10:26 - A mention of Solomon's acquisition of horses and chariots from Egypt and other countries, despite the fact that God had warned against Israelite kings accumulating these things.

These verses describe Solomon's immense wealth and reputation, including the famous visit of the queen of Sheba. The mention of Solomon's acquisition of horses and chariots highlights the fact that he was not always faithful to God's commands, which would ultimately lead to his downfall.

In the tenth chapter of the book of 1 Kings in the Bible, we read about the visit of the Queen of Sheba to Solomon and her response to his wisdom and wealth. Here are some reflections on this chapter:

The reputation of Solomon's wisdom: The Queen of Sheba had heard of Solomon's wisdom and came to test him with difficult questions. This highlights the renowned reputation of Solomon's wisdom, which extended beyond the borders of Israel. It reminds us of the impact of wisdom and knowledge and the importance of using our God-given wisdom to bring glory to Him and benefit others.

Seeking wisdom from unlikely sources: The Queen of Sheba traveled a great distance to seek Solomon's wisdom. Her willingness to look beyond her own kingdom and seek wisdom from another ruler teaches us the importance of being open to learning from unexpected sources. It reminds us that wisdom can be found in various places and that we should have a humble and teachable attitude.

The blessings of prosperity: The visit of the Queen of Sheba also highlights the immense wealth and prosperity that Solomon enjoyed during his reign. She was amazed at the opulence of Solomon's palace, his table, his officials, and the offerings made at the temple. It serves as a reminder of the blessings that can come with wisdom and obedience to God's commands.

Recognizing the source of wisdom and blessings: The Queen of Sheba acknowledges that the reports she heard about Solomon's wisdom were true and exceeded her expectations. She gives credit to the Lord, recognizing that it is God who has delighted in Solomon and established him as king. Her response reminds us that true wisdom and blessings come from God, and we should acknowledge Him as the ultimate source of all that we have.

Sharing the wisdom received: The Queen of Sheba presents gifts to Solomon, including gold, spices, and precious stones. This signifies a reciprocal exchange of blessings and demonstrates the importance of sharing the wisdom, knowledge, and resources we receive with others. It encourages us to use our blessings to benefit and bless those around us.

These reflections offer insights into the themes and lessons found in the tenth chapter of 1 Kings. They emphasize the reputation of Solomon's wisdom, the importance of seeking wisdom from unlikely sources, the blessings of prosperity, recognizing God as the source of wisdom and blessings, and sharing the blessings received with others. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 11

1Kg. 11:1 King Solomon, however, loved many foreign women besides Pharaoh's daughter — Moabites, Ammonites, Edomites, Sidonians and Hittites.

1Kg. 11:2 They were from nations about which the LORD had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." Nevertheless, Solomon held fast to them in love.

1Kg. 11:3 He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray.

1Kg. 11:4 As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been.

1Kg. 11:5 He followed Ashtoreth the goddess of the Sidonians, and Molech [Hebrew Milcom; also in verse 33] the detestable god of the Ammonites.

1Kg. 11:6 So Solomon did evil in the eyes of the LORD; he did not follow the LORD completely, as David his father had done.

1Kg. 11:7 On a hill east of Jerusalem, Solomon built a high place for Chemosh the detestable god of Moab, and for Molech the detestable god of the Ammonites.

1Kg. 11:8 He did the same for all his foreign wives, who burned incense and offered sacrifices to their gods.

1Kg. 11:9 The LORD became angry with Solomon because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice.

1Kg. 11:10 Although he had forbidden Solomon to follow other gods, Solomon did not keep the LORD's command.

1Kg. 11:11 So the LORD said to Solomon, "Since this is your attitude and you have not kept my covenant and my decrees, which I commanded you, I will most certainly tear the kingdom away from you and give it to one of your subordinates.

813

1Kg. 11:12 Nevertheless, for the sake of David your father, I will not do it during your lifetime. I will tear it out of the hand of your son.

1Kg. 11:13 Yet I will not tear the whole kingdom from him, but will give him one tribe for the sake of David my servant and for the sake of Jerusalem, which I have chosen."

1Kg. 11:14 Then the LORD raised up against Solomon an adversary, Hadad the Edomite, from the royal line of Edom.

1Kg. 11:15 Earlier when David was fighting with Edom, Joab the commander of the army, who had gone up to bury the dead, had struck down all the men in Edom.

1Kg. 11:16 Joab and all the Israelites stayed there for six months, until they had destroyed all the men in Edom.

1Kg. 11:17 But Hadad, still only a boy, fled to Egypt with some Edomite officials who had served his father.

1Kg. 11:18 They set out from Midian and went to Paran. Then taking men from Paran with them, they went to Egypt, to Pharaoh king of Egypt, who gave Hadad a house and land and provided him with food.

1Kg. 11:19 Pharaoh was so pleased with Hadad that he gave him a sister of his own wife, Queen Tahpenes, in marriage.

1Kg. 11:20 The sister of Tahpenes bore him a son named Genubath, whom Tahpenes brought up in the royal palace. There Genubath lived with Pharaoh's own children.

1Kg. 11:21 While he was in Egypt, Hadad heard that David rested with his fathers and that Joab the commander of the army was also dead. Then Hadad said to Pharaoh, "Let me go, so that I may return to my own country."

1Kg. 11:22 "What have you lacked here that you want to go back to your own country?" Pharaoh asked. "Nothing," Hadad replied, "but do let me go!"

814

1Kg. 11:23 And God raised up against Solomon another adversary, Rezon son of Eliada, who had fled from his master, Hadadezer king of Zobah.

1Kg. 11:24 He gathered men around him and became the leader of a band of rebels when David destroyed the forces [Hebrew destroyed them] of Zobah; the rebels went to Damascus, where they settled and took control.

1Kg. 11:25 Rezon was Israel's adversary as long as Solomon lived, adding to the trouble caused by Hadad. So Rezon ruled in Aram and was hostile towards Israel.

1Kg. 11:26 Also, Jeroboam son of Nebat rebelled against the king. He was one of Solomon's officials, an Ephraimite from Zeredah, and his mother was a widow named Zeruah.

1Kg. 11:27 Here is the account of how he rebelled against the king: Solomon had built the supporting terraces [Or the Millo] and had filled in the gap in the wall of the city of David his father.

1Kg. 11:28 Now Jeroboam was a man of standing, and when Solomon saw how well the young man did his work, he put him in charge of the whole labour force of the house of Joseph.

1Kg. 11:29 About that time Jeroboam was going out of Jerusalem, and Ahijah the prophet of Shiloh met him on the way, wearing a new cloak. The two of them were alone out in the country,

1Kg. 11:30 and Ahijah took hold of the new cloak he was wearing and tore it into twelve pieces.

1Kg. 11:31 Then he said to Jeroboam, "Take ten pieces for yourself, for this is what the LORD, the God of Israel, says: 'See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes.

1Kg. 11:32 But for the sake of my servant David and the city of Jerusalem, which I have chosen out of all the tribes of Israel, he will have one tribe.

1Kg. 11:33 I will do this because they have [Hebrew; Septuagint, Vulgate and Syriac because he has] forsaken me and

815

worshipped Ashtoreth the goddess of the Sidonians,

Chemosh the god of the Moabites, and Molech the god of the Ammonites, and have not walked in my ways, nor done what is right in my eyes, nor kept my statutes and laws as David, Solomon's father, did.

1Kg. 11:34 “But I will not take the whole kingdom out of Solomon's hand; I have made him ruler all the days of his life for the sake of David my servant, whom I chose and who observed my commands and statutes.

1Kg. 11:35 I will take the kingdom from his son's hands and give you ten tribes.

1Kg. 11:36 I will give one tribe to his son so that David my servant may always have a lamp before me in Jerusalem, the city where I chose to put my Name.

1Kg. 11:37 However, as for you, I will take you, and you will rule over all that your heart desires; you will be king over Israel.

1Kg. 11:38 If you do whatever I command you and walk in my ways and do what is right in my eyes by keeping my statutes and commands, as David my servant did, I will be with you. I will build you a dynasty as enduring as the one I built for David and will give Israel to you.

1Kg. 11:39 I will humble David's descendants because of this, but not for ever.”“

1Kg. 11:40 Solomon tried to kill Jeroboam, but Jeroboam fled to Egypt, to Shishak the king, and stayed there until Solomon's death.

1Kg. 11:41 As for the other events of Solomon's reign — all he did and the wisdom he displayed — are they not written in the book of the annals of Solomon?

1Kg. 11:42 Solomon reigned in Jerusalem over all Israel for forty years.

1Kg. 11:43 Then he rested with his fathers and was buried in the city of David his father. And Rehoboam his son succeeded him as king.

here's a detailed summary of chapter 11 of 1 Kings:

Chapter 11 begins by describing how Solomon, in his old age, turned away from God and began to worship other gods. Specifically, he married many foreign women, who turned his heart away from God and towards their pagan religions. Solomon's wives included women from Moab, Ammon, Edom, Sidon, and from among the Hittites.

The chapter goes on to describe how Solomon built temples and altars to these foreign gods, including one for Chemosh, the god of the Moabites, and another for Molech, the god of the Ammonites. Solomon also allowed his wives to worship their own gods and to engage in their own religious practices.

As a result of Solomon's disobedience, God became angry with him and decided to take away his kingdom. God raised up Jeroboam, one of Solomon's officials, and promised to give him ten of the twelve tribes of Israel. God also promised to leave one tribe, the tribe

of Judah, under the rule of Solomon's descendants, for the sake of David, Solomon's father.

The chapter ends by describing how Solomon died and was buried in Jerusalem, and how his son Rehoboam succeeded him as king. The chapter notes that Rehoboam was not as wise as his father and that his reign was marked by conflict and division.

Overall, chapter 11 presents Solomon as a tragic figure who, despite his great wisdom and success, ultimately succumbed to temptation and turned away from God. The chapter emphasizes the importance of remaining faithful to God and the consequences of disobedience. The chapter also sets the stage for the division of Israel into two kingdoms, which is described in later chapters.

Here are some important verses from 1 Kings chapter 11 in the Christian Bible:

1 Kings 11:1-4 - A description of how Solomon's many foreign wives turned his heart away from the Lord and caused him to worship other gods.

1 Kings 11:5-8 - A description of how Solomon followed the foreign gods of his wives and built high places for their worship.

1 Kings 11:9-13 - God's response to Solomon's disobedience, in which he declares that the kingdom will be taken away from him and given to someone else.

1 Kings 11:14-25 - A description of the various rebellions that arose against Solomon, including one led by Jeroboam, a servant of Solomon.

1 Kings 11:26-40 - A prophecy by the prophet Ahijah, in which he tells Jeroboam that he will be given ten of the twelve tribes of Israel to rule over.

These verses highlight Solomon's downfall due to his disobedience to God, specifically his worship of foreign gods and building of high places for their worship. God declares that the kingdom will be taken away from Solomon and given to someone else. The rebellions and prophecy of Ahijah foreshadow the coming division of the kingdom into the northern kingdom of Israel and the southern kingdom of Judah, which would happen after Solomon's death.

In the eleventh chapter of the book of 1 Kings in the Bible, we read about the downfall of Solomon due to his idolatry and the consequences it had on his kingdom. Here are some reflections on this chapter:

The danger of compromise: Solomon, despite his wisdom, compromised his faith by marrying foreign wives who led him astray to worship their gods. This highlights the danger of compromising our beliefs and values for the sake of worldly alliances or personal desires. It serves as a warning to guard our hearts and remain steadfast in our devotion to God.

The consequences of idolatry: Solomon's idolatry led to severe consequences for his kingdom. God was angered by his actions and declared that the kingdom would be torn apart, with only a remnant remaining for the sake of David. This reminds us of the seriousness of idolatry and the impact it can have on our lives and the lives of those around us. It teaches us the importance of wholehearted devotion to God and the dangers of allowing other gods or desires to take His place.

God's faithfulness to His promises: Despite the consequences of Solomon's actions, God remained faithful to His covenant with David. He spared the kingdom from complete destruction for the sake of David and his descendants. This demonstrates God's faithfulness even in the face of human failures and His commitment to fulfill His promises.

The division of the kingdom: As a result of Solomon's disobedience, God raised up adversaries against him, and after his death, the kingdom was divided into two: the northern kingdom of Israel and the southern kingdom of Judah. This division had far-reaching consequences for the Israelites and their relationship with God. It serves as a reminder of the consequences of disobedience and the impact it can have on future generations.

The importance of staying faithful to God: The downfall of Solomon serves as a cautionary tale about the need for ongoing faithfulness to God. It reminds us that no matter how wise or successful we may be, we are still vulnerable to temptation and the consequences of straying from God's commands. It underscores the importance of daily seeking God, walking in obedience, and guarding our hearts against idolatry and compromise.

These reflections offer insights into the themes and lessons found in the eleventh chapter of 1 Kings. They emphasize the danger of compromise, the consequences of idolatry, God's faithfulness to His promises, the division of the kingdom, and the importance of staying faithful to God. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 12

1Kg. 12:1 Rehoboam went to Shechem, for all the Israelites had gone there to make him king.

1Kg. 12:2 When Jeroboam son of Nebat heard this (he was still in Egypt, where he had fled from King Solomon), he returned from [Or he remained in] Egypt.

1Kg. 12:3 So they sent for Jeroboam, and he and the whole assembly of Israel went to Rehoboam and said to him:

1Kg. 12:4 “Your father put a heavy yoke on us, but now lighten the harsh labour and the heavy yoke he put on us, and we will serve you.”

1Kg. 12:5 Rehoboam answered, “Go away for three days and then come back to me.” So the people went away.

1Kg. 12:6 Then King Rehoboam consulted the elders who had served his father Solomon during his lifetime. “How would you advise me to answer these people?” he asked.

1Kg. 12:7 They replied, “If today you will be a servant to these people and serve them and give them a favourable answer, they will always be your servants.”

1Kg. 12:8 But Rehoboam rejected the advice the elders gave him and consulted the young men who had grown up with him and were serving him.

1Kg. 12:9 He asked them, “What is your advice? How should we answer these people who say to me, ‘Lighten the yoke your father put on us’?”

1Kg. 12:10 The young men who had grown up with him replied, “Tell these people who have said to you, ‘Your father put a heavy yoke on us, but make our yoke lighter’ — tell them, ‘My little finger is thicker than my father’s waist.

1Kg. 12:11 My father laid on you a heavy yoke; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions.’”

817

1Kg. 12:12 Three days later Jeroboam and all the people returned to Rehoboam, as the king had said, “Come back to me in three days.”

1Kg. 12:13 The king answered the people harshly. Rejecting the advice given him by the elders,

1Kg. 12:14 he followed the advice of the young men and said, “My father made your yoke heavy; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions.”

1Kg. 12:15 So the king did not listen to the people, for this turn of events was from the LORD, to fulfil the word the LORD had spoken to Jeroboam son of Nebat through Ahijah the Shilonite.

1Kg. 12:16 When all Israel saw that the king refused to listen to them, they answered the king: “What share do we have in David, what part in Jesse’s son? To your tents, O Israel! Look after your own house, O David!” So the Israelites went home.

1Kg. 12:17 But as for the Israelites who were living in the towns of Judah, Rehoboam still ruled over them.

1Kg. 12:18 King Rehoboam sent out Adoniram, [Some Septuagint manuscripts and Syriac (see also 1 Kings 4:6 and 5:14); Hebrew Adoram] who was in charge of forced labour, but all Israel stoned him to death. King Rehoboam, however, managed to get into his chariot and escape to Jerusalem.

1Kg. 12:19 So Israel has been in rebellion against the house of David to this day.

1Kg. 12:20 When all the Israelites heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. Only the tribe of Judah remained loyal to the house of David.

1Kg. 12:21 When Rehoboam arrived in Jerusalem, he mustered the whole house of Judah and the tribe of Benjamin — a hundred and eighty thousand fighting men — to make war against the

house of Israel and to regain the kingdom for Rehoboam son of Solomon.

818

1Kg. 12:22 But this word of God came to Shemaiah the man of God:

1Kg. 12:23 “Say to Rehoboam son of Solomon king of Judah, to the whole house of Judah and Benjamin, and to the rest of the people,

1Kg. 12:24 `This is what the LORD says: Do not go up to fight against your brothers, the Israelites. Go home, every one of you, for this is my doing.”“ So they obeyed the word of the LORD and went home again, as the LORD had ordered.

1Kg. 12:25 Then Jeroboam fortified Shechem in the hill country of Ephraim and lived there. From there he went out and built up Peniel. [Hebrew Penuel, a variant of Peniel]

1Kg. 12:26 Jeroboam thought to himself, “The kingdom is now likely to revert to the house of David.

1Kg. 12:27 If these people go up to offer sacrifices at the temple of the LORD in Jerusalem, they will again give their allegiance to their lord, Rehoboam king of Judah. They will kill me and return to King Rehoboam.”

1Kg. 12:28 After seeking advice, the king made two golden calves. He said to the people, “It is too much for you to go up to Jerusalem. Here are your gods, O Israel, who brought you up out of Egypt.”

1Kg. 12:29 One he set up in Bethel, and the other in Dan.

1Kg. 12:30 And this thing became a sin; the people went even as far as Dan to worship the one there.

1Kg. 12:31 Jeroboam built shrines on high places and appointed priests from all sorts of people, even though they were not Levites.

1Kg. 12:32 He instituted a festival on the fifteenth day of the eighth month, like the festival held in Judah, and offered sacrifices on the altar. This he did in Bethel, sacrificing to the calves he had made. And at Bethel he also installed priests at the high places he had made.

1Kg. 12:33 On the fifteenth day of the eighth month, a month of his own choosing, he offered sacrifices on the altar he had built at

819

Bethel. So he instituted the festival for the Israelites and went up to the altar to make offerings.

Here's a detailed summary of chapter 12 of 1 Kings:

Chapter 12 begins with the death of Solomon and the ascension of his son Rehoboam to the throne of Israel. Upon assuming the throne, Rehoboam traveled to Shechem to be crowned king and to hear the people's requests.

At Shechem, the people of Israel, led by Jeroboam, came to Rehoboam and asked him to lighten the heavy burden of taxation and forced labor that Solomon had imposed upon them. Rehoboam consulted with his advisors, who recommended that he grant the people's request and thus win their loyalty.

However, Rehoboam rejected this advice and instead listened to his younger advisors, who urged him to increase the burden of taxation and forced labor even further. When the people heard of Rehoboam's decision, they rebelled and appointed Jeroboam as their king, leading to the division of Israel into two kingdoms.

The chapter goes on to describe how Jeroboam established himself as king over the ten northern tribes of Israel, which became known as the Kingdom of Israel, while Rehoboam ruled over the two southern tribes of Judah and Benjamin, which became known as the Kingdom of Judah.

Jeroboam was concerned that his people would continue to worship in Jerusalem, which was located in the southern kingdom, and that this would eventually lead to a reunification of Israel under Rehoboam. To prevent this, Jeroboam erected two golden calves, one in Bethel and one in Dan, and declared that these would be the gods of Israel. The chapter concludes with a note that Jeroboam did not turn from his evil ways, and that the division of Israel would continue throughout the reigns of many kings.

Overall, chapter 12 marks a turning point in the history of Israel, as it describes the division of the kingdom into two separate entities. The chapter also highlights the importance of wise leadership and the danger of ignoring the needs and desires of the people.

Here are some important verses from 1 Kings chapter 12 in the Christian Bible:

1 Kings 12:1-5 - After Solomon's death, his son Rehoboam becomes king. The people of Israel come to him and ask him to lighten their heavy burden of taxes and forced labor.

1 Kings 12:6-11 - Rehoboam consults with his advisers, who tell him to listen to the people and lighten their burden. However, Rehoboam instead listens to the advice of his younger advisers and tells the people that he will make their burden even heavier.

1 Kings 12:12-15 - The people of Israel rebel against Rehoboam and make Jeroboam their king instead. Only the tribes of Judah and Benjamin remain loyal to Rehoboam.

1 Kings 12:16-24 - Jeroboam institutes a new form of worship for the northern kingdom of Israel, including the creation of golden calves as idols.

These verses highlight the division of the kingdom of Israel into the northern kingdom of Israel and the southern kingdom of Judah, following the reign of Solomon. Rehoboam's decision to ignore the advice of his advisers and make the people's burden heavier leads to a rebellion and the establishment of a separate kingdom. Jeroboam's new form of worship, including the creation of golden calves as idols, is seen as a great sin in the eyes of God.

CHAPTER 13

1Kg. 13:1 By the word of the LORD a man of God came from Judah to Bethel, as Jeroboam was standing by the altar to make an offering.

1Kg. 13:2 He cried out against the altar by the word of the LORD: “O In the twelfth chapter of the book of 1 Kings in the Bible, we read about the division of the kingdom of Israel and the reign of Rehoboam, the son of Solomon. Here are some reflections on this chapter:

The consequences of leadership decisions: Rehoboam's leadership decisions played a significant role in the division of the kingdom. When faced with the request of the northern tribes for a lighter burden, he chose to ignore their concerns and responded with harshness. This decision ultimately led to the rebellion and separation of the ten northern tribes, forming the kingdom of Israel. It serves as a reminder of the impact that leadership decisions can have on the unity and well-being of a community or nation.

The dangers of pride and arrogance: Rehoboam's response to the people's request for relief revealed his pride and arrogance. Instead of considering their needs and seeking wise counsel, he chose to assert his authority and show his strength. This teaches us the dangers of pride and the importance of humility in leadership. It reminds us to approach situations with wisdom, humility, and a heart of service.

The sovereignty of God's plan: While the division of the kingdom seemed like a result of human actions and choices, it ultimately aligned with God's sovereign plan. It fulfilled the prophecy given to Jeroboam and was a consequence of the people's departure from God's ways. It reminds us that even in times of division and uncertainty, God's purposes are still at work, and His sovereignty is ultimately in control.

The complexities of unity and division: The division of the kingdom highlighted the complexities of unity and division among God's people. It demonstrated the importance of unity based on shared values and the worship of God. It also showed the challenges and consequences of division when people turn away from God and prioritize their own interests. It serves as a reminder of the need for unity among believers, even in the midst of diverse perspectives and backgrounds.

The call for repentance and reconciliation: The division of the kingdom brought about a need for repentance and reconciliation. Jeroboam established a false system of worship, and the kingdom of Israel drifted further from God. It reminds us of the importance of repentance, seeking reconciliation, and returning to God when divisions arise. It prompts us to prioritize unity based on God's truth and to work towards healing and restoration.

These reflections offer insights into the themes and lessons found in the twelfth chapter of 1 Kings. They emphasize the consequences of leadership decisions, the dangers of pride and arrogance, the sovereignty of God's plan, the complexities of unity and division, and the call for repentance and reconciliation. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

altar, altar! This is what the LORD says: `A son named Josiah will be born to the house of David. On you he will sacrifice

the priests of the high places who now make offerings here, and human bones will be burned on you.”“

1Kg. 13:3 That same day the man of God gave a sign: “This is the sign the LORD has declared: The altar will be split apart and the ashes on it will be poured out.”

1Kg. 13:4 When King Jeroboam heard what the man of God cried out against the altar at Bethel, he stretched out his hand from the altar and said, “Seize him!” But the hand he stretched out towards the man shrivelled up, so that he could not pull it back.

1Kg. 13:5 Also, the altar was split apart and its ashes poured out according to the sign given by the man of God by the word of the LORD.

1Kg. 13:6 Then the king said to the man of God, “Intercede with the LORD your God and pray for me that my hand may be restored.” So the man of God interceded with the LORD, and the king’s hand was restored and became as it was before.

1Kg. 13:7 The king said to the man of God, “Come home with me and have something to eat, and I will give you a gift.”

1Kg. 13:8 But the man of God answered the king, “Even if you were to give me half your possessions, I would not go with you, nor would I eat bread or drink water here.

820

1Kg. 13:9 For I was commanded by the word of the LORD: `You must not eat bread or drink water or return by the way you came.’“

1Kg. 13:10 So he took another road and did not return by the way he had come to Bethel.

1Kg. 13:11 Now there was a certain old prophet living in Bethel, whose sons came and told him all that the man of God had done there that day. They also told their father what he had said to the king.

1Kg. 13:12 Their father asked them, “Which way did he go?” And his sons showed him which road the man of God from Judah had taken.

1Kg. 13:13 So he said to his sons, “Saddle the donkey for me.” And when they had saddled the donkey for him, he mounted it

1Kg. 13:14 and rode after the man of God. He found him sitting under an oak tree and asked, “Are you the man of God who came from Judah?” “I am,” he replied.

1Kg. 13:15 So the prophet said to him, “Come home with me and eat.”

1Kg. 13:16 The man of God said, “I cannot turn back and go with you, nor can I eat bread or drink water with you in this place.

1Kg. 13:17 I have been told by the word of the LORD: `You must not eat bread or drink water there or return by the way you came.’“

1Kg. 13:18 The old prophet answered, “I too am a prophet, as you are.

And an angel said to me by the word of the LORD: `Bring him back with you to your house so that he may eat bread and drink water.’“ (But he was lying to him.)

1Kg. 13:19 So the man of God returned with him and ate and drank in his house.

1Kg. 13:20 While they were sitting at the table, the word of the LORD came to the old prophet who had brought him back.

1Kg. 13:21 He cried out to the man of God who had come from Judah, “This is what the LORD says: `You have defied the word of
821

the LORD and have not kept the command the LORD your God gave you.

1Kg. 13:22 You came back and ate bread and drank water in the place where he told you not to eat or drink. Therefore your body will not be buried in the tomb of your fathers.’“

1Kg. 13:23 When the man of God had finished eating and drinking, the prophet who had brought him back saddled his donkey for him.

1Kg. 13:24 As he went on his way, a lion met him on the road and killed him, and his body was thrown down on the road, with both the donkey and the lion standing beside it.

1Kg. 13:25 Some people who passed by saw the body thrown down there, with the lion standing beside the body, and they went and reported it in the city where the old prophet lived.

1Kg. 13:26 When the prophet who had brought him back from his journey heard of it, he said, “It is the man of God who defied the word of the LORD. The LORD has given him over to the lion, which has mauled him and killed him, as the word of the LORD had warned him.”

1Kg. 13:27 The prophet said to his sons, “Saddle the donkey for me,” and they did so.

1Kg. 13:28 Then he went out and found the body thrown down on the road, with the donkey and the lion standing beside it. The lion had neither eaten the body nor mauled the donkey.

1Kg. 13:29 So the prophet picked up the body of the man of God, laid it on the donkey, and brought it back to his own city to mourn for him and bury him.

1Kg. 13:30 Then he laid the body in his own tomb, and they mourned over him and said, “Oh, my brother!”

1Kg. 13:31 After burying him, he said to his sons, “When I die, bury me in the grave where the man of God is buried; lay my bones beside his bones.

822

1Kg. 13:32 For the message he declared by the word of the LORD against the altar in Bethel and against all the shrines on the high places in the towns of Samaria will certainly come true.”

1Kg. 13:33 Even after this, Jeroboam did not change his evil ways, but once more appointed priests for the high places from all sorts of people. Anyone who wanted to become a priest he consecrated for the high places.

1Kg. 13:34 This was the sin of the house of Jeroboam that led to its downfall and to its destruction from the face of the earth.

Here's a detailed summary of chapter 13 of 1 Kings:

Chapter 13 tells the story of a prophet who was sent by God to prophesy against the altar at Bethel, which Jeroboam had built to worship the golden calves he had set up as gods. The prophet was instructed by God not to eat or drink anything while he was in Bethel, and to return home by a different route.

As the prophet was leaving Bethel, an old prophet from the nearby town of Bethel approached him and invited him to come to his house to eat and drink. The old prophet claimed to have received a message from an angel telling him to bring the younger prophet back to his house to eat and drink.

Despite the fact that God had told him not to eat or drink anything while in Bethel, the younger prophet agreed to go to the old prophet's house. While they were eating, the word of the Lord came to the old prophet and he rebuked the younger prophet for disobeying God's command.

As punishment for his disobedience, the younger prophet was killed by a lion on his way back to Judah. The old prophet was grieved by what had happened and went to retrieve the younger prophet's body, burying it in his own tomb.

The chapter concludes by noting that Jeroboam did not turn from his evil ways, and that he continued to appoint priests for the high places, which were places of idol worship. Despite the prophet's warning, Jeroboam refused to repent, and his reign was marked by evil and idolatry.

Overall, chapter 13 highlights the importance of obedience to God's commands, even in the face of temptation and opposition. It also serves as a warning about the dangers of false prophets and the consequences of disobedience. The chapter shows how Jeroboam's rejection of God's commands led to his downfall and the downfall of his kingdom.

Here are some important verses from 1 Kings chapter 13 in the Christian Bible:

1 Kings 13:1-5 - A prophet from Judah is sent to prophesy against the altar at Bethel, which Jeroboam had built and used for his new form of worship.

1 Kings 13:6-10 - Jeroboam invites the prophet to his house, but the prophet refuses, saying that God has commanded him not to eat or drink in the land.

1 Kings 13:11-22 - An old prophet in Bethel hears about the prophet from Judah and goes to meet him. He lies to the prophet from Judah, telling him that an angel had appeared to him and commanded him to bring the prophet to his house to eat and drink.

1 Kings 13:23-32 - After the prophet from Judah eats and drinks at the old prophet's house, the old prophet prophesies against him and tells him that he will not return home alive because he disobeyed God's commandment.

1 Kings 13:33-34 - Despite the warning from the old prophet, the prophet from Judah continues on his way, and is killed by a lion on the road.

These verses highlight the sin of Jeroboam in instituting a new form of worship for the northern kingdom of Israel, as well as the consequences of disobedience to God's commands. The prophet from Judah is punished for disobeying God's commandment not to eat or drink in the land, even though he had faithfully prophesied against Jeroboam's altar. The story serves as a warning against the temptation to compromise one's obedience to God for the sake of worldly comforts or the opinions of others.

In the thirteenth chapter of the book of 1 Kings in the Bible, we read about the encounter between a prophet from Judah and King Jeroboam of Israel. Here are some reflections on this chapter:

Obedience to God's commands: In this chapter, the prophet from Judah is given a specific command from God not to eat or drink anything while in Bethel and not to return by the same way he came. Initially, the prophet faithfully obeys God's command and delivers a message of judgment to King Jeroboam. This highlights the importance of obedience to God's commands, even when they may seem difficult or unconventional.

The danger of deception and false prophets: In contrast to the prophet from Judah, an old prophet in Bethel deceives him. The old prophet claims that an angel gave him a message that the prophet from Judah could eat and drink with him. This deception leads to the prophet's disobedience and his ultimate demise. It serves as a reminder of the danger of false prophets and the importance of discerning the true voice of God.

The consequences of disobedience: As a result of the prophet's disobedience, he faces severe consequences. He is killed by a lion on his way back home. This demonstrates the seriousness of disobedience to God's commands and the potential dangers it can bring into our lives. It serves as a warning to us about the importance of staying faithful and obedient to God's instructions.

The importance of discernment and testing spirits: The encounter between the prophet from Judah and the old prophet raises the issue of discerning the spirits and testing the authenticity of prophetic messages. It highlights the need for wisdom and discernment when it comes to evaluating spiritual experiences, messages, and claims. It prompts us to seek the guidance of the Holy Spirit and to measure everything against the truth of God's Word.

God's faithfulness in judgment and prophecy: Despite the tragic outcome of the prophet from Judah's disobedience, his prophecy against the altar in Bethel comes to pass. This serves as a reminder of God's faithfulness in fulfilling His judgments and prophecies. It underscores the importance of taking God's warnings and messages seriously and aligning our lives with His truth.

These reflections offer insights into the themes and lessons found in the thirteenth chapter of 1 Kings. They emphasize the importance of obedience to God's commands, the danger

of deception and false prophets, the consequences of disobedience, the importance of discernment and testing spirits, and God's faithfulness in judgment and prophecy. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 14

1Kg. 14:1 At that time Abijah son of Jeroboam became ill,
1Kg. 14:2 and Jeroboam said to his wife, “Go, disguise yourself, so that you won’t be recognised as the wife of Jeroboam. Then go to Shiloh. Ahijah the prophet is there — the one who told me I would be king over this people.

1Kg. 14:3 Take ten loaves of bread with you, some cakes and a jar of honey, and go to him. He will tell you what will happen to the boy.”

1Kg. 14:4 So Jeroboam’s wife did what he said and went to Ahijah’s house in Shiloh. Now Ahijah could not see; his sight was gone because of his age.

1Kg. 14:5 But the LORD had told Ahijah, “Jeroboam’s wife is coming to ask you about her son, for he is ill, and you are to give her such and such an answer. When she arrives, she will pretend to be someone else.”

1Kg. 14:6 So when Ahijah heard the sound of her footsteps at the door, he said, “Come in, wife of Jeroboam. Why this pretence? I have been sent to you with bad news.

1Kg. 14:7 Go, tell Jeroboam that this is what the LORD, the God of Israel, says: `I raised you up from among the people and made you a leader over my people Israel.

823

1Kg. 14:8 I tore the kingdom away from the house of David and gave it to you, but you have not been like my servant David, who kept my commands and followed me with all his heart, doing only what was right in my eyes.

1Kg. 14:9 You have done more evil than all who lived before you. You have made for yourself other gods, idols made of metal; you have provoked me to anger and thrust me behind your back.

1Kg. 14:10 “`Because of this, I am going to bring disaster on the house of Jeroboam. I will cut off from Jeroboam every last male in Israel — slave or free. I will burn up the house of Jeroboam as one burns dung, until it is all gone.

1Kg. 14:11 Dogs will eat those belonging to Jeroboam who die in the city, and the birds of the air will feed on those who die in the country. The LORD has spoken!”

1Kg. 14:12 “As for you, go back home. When you set foot in your city, the boy will die.

1Kg. 14:13 All Israel will mourn for him and bury him. He is the only one

belonging to Jeroboam who will be buried, because he is the only one in the house of Jeroboam in whom the LORD, the God of Israel, has found anything good.

1Kg. 14:14 “The LORD will raise up for himself a king over Israel who will cut off the family of Jeroboam. This is the day! What?

Yes, even now. [The meaning of the Hebrew for this sentence is uncertain.]

1Kg. 14:15 And the LORD will strike Israel, so that it will be like a reed swaying in the water. He will uproot Israel from this good land that he gave to their forefathers and scatter them beyond the River, [That is, the Euphrates] because they provoked the LORD to anger by making Asherah poles. [That is, symbols of the goddess Asherah; here and elsewhere in 1 Kings]

1Kg. 14:16 And he will give Israel up because of the sins Jeroboam has committed and has caused Israel to commit.”

824

1Kg. 14:17 Then Jeroboam’s wife got up and left and went to Tirzah. As soon as she stepped over the threshold of the house, the boy died.

1Kg. 14:18 They buried him, and all Israel mourned for him, as the LORD had said through his servant the prophet Ahijah.

1Kg. 14:19 The other events of Jeroboam’s reign, his wars and how he ruled, are written in the book of the annals of the kings of Israel.

1Kg. 14:20 He reigned for twenty-two years and then rested with his fathers. And Nadab his son succeeded him as king.

1Kg. 14:21 Rehoboam son of Solomon was king in Judah. He was forty one years old when he became king, and he reigned for seventeen years in Jerusalem, the city the LORD had chosen out of all the tribes of Israel in which to put his Name. His mother’s name was Naamah; she was an Ammonite.

1Kg. 14:22 Judah did evil in the eyes of the LORD. By the sins they committed they stirred up his jealous anger more than their fathers had done.

1Kg. 14:23 They also set up for themselves high places, sacred stones and Asherah poles on every high hill and under every spreading tree.

1Kg. 14:24 There were even male shrine-prostitutes in the land; the people engaged in all the detestable practices of the nations the LORD had driven out before the Israelites.

1Kg. 14:25 In the fifth year of King Rehoboam, Shishak king of Egypt attacked Jerusalem.

1Kg. 14:26 He carried off the treasures of the temple of the LORD and the treasures of the royal palace. He took everything, including all the gold shields Solomon had made.

1Kg. 14:27 So King Rehoboam made bronze shields to replace them and

assigned these to the commanders of the guard on duty at the entrance to the royal palace.

825

1Kg. 14:28 Whenever the king went to the LORD's temple, the guards bore the shields, and afterwards they returned them to the guardroom.

1Kg. 14:29 As for the other events of Rehoboam's reign, and all he did, are they not written in the book of the annals of the kings of Judah?

1Kg. 14:30 There was continual warfare between Rehoboam and Jeroboam.

1Kg. 14:31 And Rehoboam rested with his fathers and was buried with them in the City of David. His mother's name was Naamah; she was an Ammonite. And Abijah [Some Hebrew manuscripts and Septuagint (see also 2 Chron. 12:16); most Hebrew manuscripts Abijam] his son succeeded him as king.

Chapter 14 begins with the news that Jeroboam's son Abijah is sick, and Jeroboam sends his wife to inquire of the prophet Ahijah about his son's fate. Jeroboam instructs his wife to disguise herself so that Ahijah will not recognize her.

When Jeroboam's wife arrives, Ahijah is blind with old age, but God gives him a message for Jeroboam. Ahijah tells Jeroboam's wife that because Jeroboam has abandoned God and worshipped other gods, his entire family will be cut off and his descendants will be killed. This includes the death of Abijah, who will be the last of Jeroboam's family to die. Ahijah also prophesies that a new king from the tribe of Judah will arise and destroy the idols and altars that Jeroboam has erected throughout the land. This new king will be like David, and his reign will be marked by obedience to God.

After delivering this message to Jeroboam's wife, Ahijah dies and is buried. Jeroboam's son Abijah dies as well, and is buried in his own tomb. Jeroboam himself dies later, and is succeeded by his son Nadab.

The chapter ends by noting that Rehoboam, the son of Solomon, reigns in Judah. However, his reign is also marked by idol worship and disobedience to God, as he allows the high places to remain in use and permits the worship of idols.

Overall, chapter 14 shows the consequences of disobedience to God's commands, as Jeroboam's family is cut off and his kingdom is destroyed. It also highlights the importance of true worship and obedience to God, as the prophecy of a new king from the tribe of Judah gives hope for a future king who will follow in the footsteps of David and lead the people in obedience to God.

Here are some important verses from 1 Kings chapter 14 in the Christian Bible:

1 Kings 14:1-6 - Jeroboam's son Abijah falls sick, and Jeroboam sends his wife to the prophet Ahijah to inquire about the child's fate.

1 Kings 14:7-16 - Ahijah prophesies against Jeroboam and his family, declaring that they will be cut off and that the kingdom will be taken from them because of their sin.

1 Kings 14:17-18 - Abijah dies, and is buried, and all Israel mourns for him.

1 Kings 14:19-20 - Jeroboam reigns for 22 years, but his reign is marked by continued sin and idolatry.

1 Kings 14:21-24 - After Jeroboam's death, his son Nadab becomes king, but continues in his father's sinful ways and is overthrown by Baasha.

These verses highlight the continuing theme of sin and disobedience to God's commands in the northern kingdom of Israel. Despite the warning from the prophet in the previous chapter, Jeroboam and his family continue in their sinful ways, leading to the eventual downfall of the kingdom. The prophecy against Jeroboam serves as a reminder of the consequences of disobedience, even for those in positions of power and authority.

In the fourteenth chapter of the book of 1 Kings in the Bible, we read about the prophecy of Ahijah against the house of Jeroboam, the wickedness of Jeroboam's family, and the death of his son. Here are some reflections on this chapter:

Consequences of sin: The chapter highlights the consequences of Jeroboam's sin and the idolatrous practices he introduced in Israel. God sends Ahijah the prophet to deliver a message of judgment, proclaiming that Jeroboam's entire household will be cut off and suffer for their disobedience. It serves as a reminder that sin has consequences, and God is just in His judgment.

The faithfulness of God's prophets: Despite the prevailing wickedness and idolatry, God raises up prophets like Ahijah to confront and condemn the sins of the leaders. This demonstrates God's faithfulness in raising voices of truth and righteousness in times of moral decline. It encourages us to stand firm in our faith and be willing to speak out against injustice and disobedience.

The importance of repentance: Although God pronounces judgment upon Jeroboam's household, He also offers a glimmer of hope by stating that Jeroboam's son will be buried with his ancestors, as he is the only one who has shown some semblance of repentance. This highlights the importance of genuine repentance and turning back to God. It reminds us that even in the midst of judgment, God is willing to extend mercy to those who humbly seek Him.

The impact of leadership on the people: The chapter reveals the influence of Jeroboam's wickedness and idolatry on the people of Israel. The nation had abandoned the worship of the true God and embraced false gods and practices. It reminds us of the significant role leaders play in shaping the spiritual direction of a nation or community. It underscores the importance of godly leadership and the responsibility leaders have in guiding people towards righteousness.

God's sovereignty over the course of history: The chapter portrays God's sovereignty over the events unfolding in Israel. The prophecies and judgments declared by Ahijah come to pass precisely as God had foretold. It reminds us that God is in control of the course of history, and His plans and purposes will ultimately prevail.

These reflections offer insights into the themes and lessons found in the fourteenth chapter of 1 Kings. They emphasize the consequences of sin, the faithfulness of God's prophets, the importance of repentance, the impact of leadership on the people, and God's sovereignty over the course of history. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 15

1Kg. 15:1 In the eighteenth year of the reign of Jeroboam son of Nebat, Abijah [Some Hebrew manuscripts and Septuagint (see also 2 Chron. 12:16); most Hebrew manuscripts Abijam; also in verses 7 and 8] became king of Judah,

1Kg. 15:2 and he reigned in Jerusalem for three years. His mother's name was Maacah daughter of Abishalom. [A variant of Absalom; also in verse 10]

1Kg. 15:3 He committed all the sins his father had done before him; his heart was not fully devoted to the LORD his God, as the heart of David his forefather had been.

1Kg. 15:4 Nevertheless, for David's sake the LORD his God gave him a lamp in Jerusalem by raising up a son to succeed him and by making Jerusalem strong.

1Kg. 15:5 For David had done what was right in the eyes of the LORD and had not failed to keep any of the LORD's commands all the days of his life — except in the case of Uriah the Hittite.

826

1Kg. 15:6 There was war between Rehoboam [Most Hebrew manuscripts; some Hebrew manuscripts and Syriac Abijam (that is, Abijah)] and Jeroboam throughout Abijah's lifetime.

1Kg. 15:7 As for the other events of Abijah's reign, and all he did, are they not written in the book of the annals of the kings of Judah? There was war between Abijah and Jeroboam.

1Kg. 15:8 And Abijah rested with his fathers and was buried in the City of David. And Asa his son succeeded him as king.

1Kg. 15:9 In the twentieth year of Jeroboam king of Israel, Asa became king of Judah,

1Kg. 15:10 and he reigned in Jerusalem for forty-one years. His grandmother's name was Maacah daughter of Abishalom.

1Kg. 15:11 Asa did what was right in the eyes of the LORD, as his father David had done.

1Kg. 15:12 He expelled the male shrine-prostitutes from the land and got rid of all the idols his fathers had made.

1Kg. 15:13 He even deposed his grandmother Maacah from her position as queen mother, because she had made a repulsive Asherah pole. Asa cut the pole down and burned it in the Kidron Valley.

1Kg. 15:14 Although he did not remove the high places, Asa's heart was

fully committed to the LORD all his life.

1Kg. 15:15 He brought into the temple of the LORD the silver and gold and the articles that he and his father had dedicated.

1Kg. 15:16 There was war between Asa and Baasha king of Israel throughout their reigns.

1Kg. 15:17 Baasha king of Israel went up against Judah and fortified Ramah to prevent anyone from leaving or entering the territory of Asa king of Judah.

1Kg. 15:18 Asa then took all the silver and gold that was left in the treasuries of the LORD's temple and of his own palace. He entrusted it to his officials and sent them to Ben-Hadad son

827

of Tabrimmon, the son of Hezion, the king of Aram, who was ruling in Damascus.

1Kg. 15:19 "Let there be a treaty between me and you," he said, "as there was between my father and your father. See, I am sending you a gift of silver and gold. Now break your treaty with Baasha king of Israel so that he will withdraw from me."

1Kg. 15:20 Ben-Hadad agreed with King Asa and sent the commanders of his forces against the towns of Israel. He conquered Ijon, Dan, Abel Beth Maacah and all Kinnereth in addition to Naphtali.

1Kg. 15:21 When Baasha heard this, he stopped building Ramah and withdrew to Tirzah.

1Kg. 15:22 Then King Asa issued an order to all Judah — no-one was exempt — and they carried away from Ramah the stones and timber Baasha had been using there. With them King Asa built up Geba in Benjamin, and also Mizpah.

1Kg. 15:23 As for all the other events of Asa's reign, all his achievements, all he did and the cities he built, are they not written in the book of the annals of the kings of Judah? In his old age, however, his feet became diseased.

1Kg. 15:24 Then Asa rested with his fathers and was buried with them in the city of his father David. And Jehoshaphat his son succeeded him as king.

1Kg. 15:25 Nadab son of Jeroboam became king of Israel in the second year of Asa king of Judah, and he reigned over Israel for two years.

1Kg. 15:26 He did evil in the eyes of the LORD, walking in the ways of his father and in his sin, which he had caused Israel to commit.

1Kg. 15:27 Baasha son of Ahijah of the house of Issachar plotted against him, and he struck him down at Gibbethon, a Philistine town, while Nadab and all Israel were besieging it.

828

1Kg. 15:28 Baasha killed Nadab in the third year of Asa king of Judah

and succeeded him as king.

1Kg. 15:29 As soon as he began to reign, he killed Jeroboam's whole family. He did not leave Jeroboam anyone that breathed, but destroyed them all, according to the word of the LORD given through his servant Ahijah the Shilonite —

1Kg. 15:30 because of the sins Jeroboam had committed and had caused Israel to commit, and because he provoked the LORD, the God of Israel, to anger.

1Kg. 15:31 As for the other events of Nadab's reign, and all he did, are they not written in the book of the annals of the kings of Israel?

1Kg. 15:32 There was war between Asa and Baasha king of Israel throughout their reigns.

1Kg. 15:33 In the third year of Asa king of Judah, Baasha son of Ahijah became king of all Israel in Tirzah, and he reigned for twenty four years.

1Kg. 15:34 He did evil in the eyes of the LORD, walking in the ways of Jeroboam and in his sin, which he had caused Israel to commit.

Chapter 15 begins with a list of the kings of Israel and Judah, starting with Abijam (also known as Abijah) of Judah and Jeroboam of Israel.

The chapter then focuses on the reign of Abijam, the son of Rehoboam. Although Abijam is described as doing what is right in the eyes of the Lord, he is criticized for his failure to remove the high places where the people continued to worship idols. Abijam also engages in war with Jeroboam, but is not ultimately successful in his efforts to defeat him.

After Abijam's death, his son Asa becomes king of Judah. Asa is described as doing what is right in the eyes of the Lord, unlike his father. He removes the idols and high places throughout Judah and encourages the people to worship the Lord.

Asa also engages in war with Baasha, the king of Israel, and is ultimately successful in defeating him. As a result, Baasha abandons his plans to build a fortress in Judah and withdraws his troops.

The chapter ends with a brief account of the reign of Nadab, the son of Jeroboam, who becomes king of Israel after his father's death. Nadab is described as doing evil in the eyes of the Lord and is eventually killed by Baasha, who takes his place as king.

Overall, chapter 15 contrasts the reigns of Abijam and Asa, with the former being criticized for his failure to remove the high places and the latter being praised for his efforts to encourage worship of the Lord and remove idolatry from Judah. It also highlights the ongoing conflict between Judah and Israel, as well as the consequences of disobedience to the Lord's commands.

Here are some important verses from 1 Kings chapter 15 in the Christian Bible:

1 Kings 15:1-5 - Abijam, the son of Rehoboam, becomes king of Judah after his father's death. Although he did some good in the sight of the Lord, he continued in the sins of his father and his reign was marked by war and conflict.

1 Kings 15:6-8 - Abijam's son Asa becomes king of Judah and is praised for his obedience to God. He removes the idols from the land and commands the people to worship only the Lord.

1 Kings 15:9-15 - Asa's reign is marked by peace and prosperity, and he strengthens the kingdom by building up its defenses and fortifications.

1 Kings 15:16-22 - Baasha, the king of Israel, wages war against Judah and captures several cities. Asa makes an alliance with the king of Syria to drive Baasha back.

1 Kings 15:23-24 - Baasha dies and is succeeded by his son Elah, who reigns for two years before being assassinated by one of his own officers.

These verses highlight the continuing theme of sin and obedience in the divided kingdoms of Israel and Judah. Asa is praised for his obedience to God and his efforts to remove the idols from the land, while Baasha's reign is marked by war and conflict. The story also highlights the alliances and wars between the two kingdoms, as well as the political intrigue and assassinations that often characterized the rulers of the time.

In the fifteenth chapter of the book of 1 Kings in the Bible, we read about the reigns of Abijam and Asa, kings of Judah. Here are some reflections on this chapter:

The importance of seeking God's approval: The chapter begins by noting that Abijam, the son of Rehoboam, did not have a fully devoted heart toward God. Despite this, he was allowed to reign for three years. This highlights the importance of seeking God's approval rather than relying on outward appearances or human approval. It reminds us that true success is found in wholehearted devotion to God.

The significance of righteousness in leadership: Asa, the son of Abijam, is praised for his righteousness and commitment to God. He removed the idols and false gods from the land and brought about a period of spiritual renewal. This underscores the importance of godly leadership and the positive impact it can have on a nation or community. It encourages us to prioritize righteousness and seek to lead in a way that honors and pleases God.

The power of seeking God in times of need: When faced with the threat of war from the king of Israel, Asa sought God's help and relied on Him for deliverance. God granted Asa victory and blessed the nation of Judah. This demonstrates the power of seeking God in times of need and relying on His strength and guidance. It reminds us that God is our ultimate source of help and that we should turn to Him in all circumstances.

The consequences of turning away from God: Despite his initial commitment to God, Asa later made a treaty with the king of Syria instead of trusting in God's deliverance. This decision resulted in a rebuke from a prophet and a loss of peace and stability in his later years. It serves as a reminder of the consequences of turning away from God and relying on human alliances or strategies instead of trusting in Him completely.

The importance of a faithful lineage: The chapter also highlights the importance of a faithful lineage and the blessings that can come as a result. Asa's grandmother, Maacah, is mentioned, and her negative influence on her son Rehoboam and grandson Abijam is

noted. This reinforces the significance of passing down a heritage of faith and righteousness to future generations.

These reflections offer insights into the themes and lessons found in the fifteenth chapter of 1 Kings. They emphasize the importance of seeking God's approval, the significance of righteousness in leadership, the power of seeking God in times of need, the consequences of turning away from God, and the importance of a faithful lineage. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 16

1Kg. 16:1 Then the word of the LORD came to Jehu son of Hanani against Baasha:

1Kg. 16:2 “I lifted you up from the dust and made you leader of my people Israel, but you walked in the ways of Jeroboam and caused my people Israel to sin and to provoke me to anger by their sins.

1Kg. 16:3 So I am about to consume Baasha and his house, and I will make your house like that of Jeroboam son of Nebat.

829

1Kg. 16:4 Dogs will eat those belonging to Baasha who die in the city, and the birds of the air will feed on those who die in the country.”

1Kg. 16:5 As for the other events of Baasha’s reign, what he did and his achievements, are they not written in the book of the annals of the kings of Israel?

1Kg. 16:6 Baasha rested with his fathers and was buried in Tirzah. And Elah his son succeeded him as king.

1Kg. 16:7 Moreover, the word of the LORD came through the prophet Jehu son of Hanani to Baasha and his house, because of all the evil he had done in the eyes of the LORD, provoking him to anger by the things he did, and becoming like the house of Jeroboam — and also because he destroyed it.

1Kg. 16:8 In the twenty-sixth year of Asa king of Judah, Elah son of Baasha became king of Israel, and he reigned in Tirzah for two years.

1Kg. 16:9 Zimri, one of his officials, who had command of half his chariots, plotted against him. Elah was in Tirzah at the time, getting drunk in the home of Arza, the man in charge of the palace at Tirzah.

1Kg. 16:10 Zimri came in, struck him down and killed him in the twenty seventh year of Asa king of Judah. Then he succeeded him as king.

1Kg. 16:11 As soon as he began to reign and was seated on the throne,

he killed off Baasha's whole family. He did not spare a single male, whether relative or friend.

1Kg. 16:12 So Zimri destroyed the whole family of Baasha, in accordance with the word of the LORD spoken against Baasha through the prophet Jehu —

1Kg. 16:13 because of all the sins Baasha and his son Elah had committed and had caused Israel to commit, so that they provoked the LORD, the God of Israel, to anger by their worthless idols.

830

1Kg. 16:14 As for the other events of Elah's reign, and all he did, are they not written in the book of the annals of the kings of Israel?

1Kg. 16:15 In the twenty-seventh year of Asa king of Judah, Zimri reigned in Tirzah for seven days. The army was encamped near Gibbethon, a Philistine town.

1Kg. 16:16 When the Israelites in the camp heard that Zimri had plotted against the king and murdered him, they proclaimed Omri, the commander of the army, king over Israel that very day there in the camp.

1Kg. 16:17 Then Omri and all the Israelites with him withdrew from Gibbethon and laid siege to Tirzah.

1Kg. 16:18 When Zimri saw that the city was taken, he went into the citadel of the royal palace and set the palace on fire around him. So he died,

1Kg. 16:19 because of the sins he had committed, doing evil in the eyes of the LORD and walking in the ways of Jeroboam and in the sin he had committed and had caused Israel to commit.

1Kg. 16:20 As for the other events of Zimri's reign, and the rebellion he carried out, are they not written in the book of the annals of the kings of Israel?

1Kg. 16:21 Then the people of Israel were split into two factions; half supported Tibni son of Ginath for king, and the other half supported Omri.

1Kg. 16:22 But Omri's followers proved stronger than those of Tibni son of Ginath. So Tibni died and Omri became king.

1Kg. 16:23 In the thirty-first year of Asa king of Judah, Omri became king of Israel, and he reigned for twelve years, six of them in Tirzah.

1Kg. 16:24 He bought the hill of Samaria from Shemer for two talents [That is, about 150 pounds (about 70 kilograms)] of silver and built a city on the hill, calling it Samaria, after Shemer, the name of the former owner of the hill.

831

1Kg. 16:25 But Omri did evil in the eyes of the LORD and sinned more than all those before him.

1Kg. 16:26 He walked in all the ways of Jeroboam son of Nebat and in his sin, which he had caused Israel to commit, so that they provoked the LORD, the God of Israel, to anger by their worthless idols.

1Kg. 16:27 As for the other events of Omri's reign, what he did and the things he achieved, are they not written in the book of the annals of the kings of Israel?

1Kg. 16:28 Omri rested with his fathers and was buried in Samaria. And Ahab his son succeeded him as king.

1Kg. 16:29 In the thirty-eighth year of Asa king of Judah, Ahab son of Omri became king of Israel, and he reigned in Samaria over Israel for twenty-two years.

1Kg. 16:30 Ahab son of Omri did more evil in the eyes of the LORD than any of those before him.

1Kg. 16:31 He not only considered it trivial to commit the sins of Jeroboam son of Nebat, but he also married Jezebel daughter of Ethbaal king of the Sidonians, and began to serve Baal and worship him.

1Kg. 16:32 He set up an altar for Baal in the temple of Baal that he built in Samaria.

1Kg. 16:33 Ahab also made an Asherah pole and did more to provoke the LORD, the God of Israel, to anger than did all the kings of Israel before him.

1Kg. 16:34 In Ahab's time, Hiel of Bethel rebuilt Jericho. He laid its foundations at the cost of his firstborn son Abiram, and he set up its gates at the cost of his youngest son Segub, in accordance with the word of the LORD spoken by Joshua son of Nun.

Chapter 16 continues the account of the kings of Israel, following the reigns of Jeroboam and his son Nadab. The chapter details a series of kings who rule over Israel, each of whom is described as doing evil in the eyes of the Lord.

First, Baasha, who overthrew and killed Nadab, becomes king of Israel. Although he initially follows the ways of Jeroboam, he eventually turns to idolatry and is rebuked by the prophet Jehu. Despite this warning, Baasha continues in his evil ways and dies after a reign of 24 years.

After Baasha's death, his son Elah becomes king, but reigns for only two years before he is assassinated by one of his own officers, Zimri. Zimri then proceeds to kill all of Baasha's descendants and becomes king himself, but his reign lasts for only seven days before he is overthrown by Omri.

Omri is a successful military leader who is able to unite the people of Israel under his rule. He moves the capital of Israel to a new city, Samaria, and establishes a new dynasty. However, like the kings before him, Omri is described as doing evil in the eyes of the Lord, and he is succeeded by his son Ahab.

Ahab is one of the most notorious kings of Israel, known for his idolatry and his marriage to the pagan queen Jezebel. Under his reign, the worship of Baal becomes widespread in Israel, and the prophet Elijah is called by the Lord to confront him and his false prophets. Overall, chapter 16 portrays a period of instability and corruption in the kingdom of Israel, with a series of kings who fail to follow the ways of the Lord and engage in idolatry and violence. The chapter also sets the stage for the conflict between Elijah and Ahab that will play out in the following chapters.

Here are some important verses from 1 Kings chapter 16 in the Christian Bible:

1 Kings 16:1-7 - The prophet Jehu prophesies against Baasha, the former king of Israel, and predicts that his family will be destroyed because of their sins.

1 Kings 16:8-14 - Elah, the son of Baasha, becomes king of Israel, but his reign is marked by drunkenness and immorality. He is assassinated by Zimri, one of his own officers.

1 Kings 16:15-20 - Zimri becomes king of Israel, but his reign is short-lived. He is immediately challenged by Omri, another officer of the army, who is eventually successful in overthrowing him.

1 Kings 16:21-28 - Omri becomes king of Israel and begins a new dynasty. He builds the city of Samaria and strengthens the kingdom through alliances and military campaigns.

1 Kings 16:29-34 - Ahab, the son of Omri, becomes king of Israel and is characterized as the most wicked of all the kings before him. He marries Jezebel, a woman from Sidon, and begins to worship the gods of her people.

These verses highlight the continuing theme of sin and disobedience in the northern kingdom of Israel. The prophets continue to prophesy against the kings and their families, predicting their destruction because of their sins. The reigns of Elah, Zimri, and Omri are marked by political intrigue and assassination, while Ahab's reign is characterized by idolatry and wickedness. The building of Samaria and the alliances made by Omri are also important for understanding the political and military context of the time.

In the sixteenth chapter of the book of 1 Kings in the Bible, we read about the succession of kings and the continued decline of Israel and Judah. Here are some reflections on this chapter:

The consequences of evil leadership: The chapter begins by highlighting the evil reign of Baasha, who usurped the throne of Nadab, the son of Jeroboam. Baasha continues the sinful practices of Jeroboam, leading Israel further astray from God. This emphasizes the consequences of evil leadership and the impact it has on the spiritual condition of a nation or community.

The fulfillment of God's prophetic word: The chapter records the fulfillment of God's word through the prophets concerning the judgment upon the house of Jeroboam. Baasha's entire family is wiped out, just as prophesied. This serves as a reminder of the faithfulness of God's word and His sovereignty over the affairs of nations and individuals.

The danger of idolatry and syncretism: Throughout the chapter, the wicked kings of Israel continue to follow the idolatrous practices of Jeroboam, which leads to their downfall.

They not only worshiped false gods but also introduced false priests and established unauthorized places of worship. This highlights the danger of idolatry and syncretism, the blending of true worship with pagan practices. It serves as a warning against compromising our faith and diluting the purity of worship.

The importance of walking in God's ways: Amidst the backdrop of evil rulers, the chapter briefly mentions the righteous reign of Asa in Judah. Asa follows in the footsteps of his father Abijam and seeks to please God. This underscores the importance of walking in God's ways, even in the face of widespread ungodliness. It reminds us that righteousness can make a significant difference, both personally and in the broader society.

The consequences of disregarding God's commands: The chapter concludes with the reign of Zimri, who only ruled for seven days before his own destruction. Zimri disregards God's commands and suffers the consequences. This highlights the seriousness of disregarding God's instructions and serves as a reminder of the importance of obedience and reverence towards Him.

These reflections offer insights into the themes and lessons found in the sixteenth chapter of 1 Kings. They emphasize the consequences of evil leadership, the fulfillment of God's prophetic word, the danger of idolatry and syncretism, the importance of walking in God's ways, and the consequences of disregarding God's commands. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 17

1Kg. 17:1 Now Elijah the Tishbite, from Tishbe [Or Tishbite, of the settlers] in Gilead, said to Ahab, "As the LORD, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except at my word."

1Kg. 17:2 Then the word of the LORD came to Elijah:

1Kg. 17:3 "Leave here, turn eastward and hide in the Kerith Ravine, east of the Jordan.

1Kg. 17:4 You will drink from the brook, and I have ordered the ravens to feed you there."

1Kg. 17:5 So he did what the LORD had told him. He went to the Kerith Ravine, east of the Jordan, and stayed there.

1Kg. 17:6 The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the brook.

1Kg. 17:7 Some time later the brook dried up because there had been no rain in the land.

1Kg. 17:8 Then the word of the LORD came to him:

1Kg. 17:9 "Go at once to Zarephath of Sidon and stay there. I have commanded a widow in that place to supply you with food."

1Kg. 17:10 So he went to Zarephath. When he came to the town gate, a widow was there gathering sticks. He called to her and asked,

“Would you bring me a little water in a jar so I may have a drink?”

1Kg. 17:11 As she was going to get it, he called, “And bring me, please, a piece of bread.”

1Kg. 17:12 “As surely as the LORD your God lives,” she replied, “I don’t have any bread — only a handful of flour in a jar and a little oil in a jug. I am gathering a few sticks to take home and make a meal for myself and my son, that we may eat it — and die.”

833

1Kg. 17:13 Elijah said to her, “Don’t be afraid. Go home and do as you have said. But first make a small cake of bread for me from what you have and bring it to me, and then make something for yourself and your son.

1Kg. 17:14 For this is what the LORD, the God of Israel, says: ‘The jar of flour will not be used up and the jug of oil will not run dry until the day the LORD gives rain on the land.’“

1Kg. 17:15 She went away and did as Elijah had told her. So there was food every day for Elijah and for the woman and her family.

1Kg. 17:16 For the jar of flour was not used up and the jug of oil did not run dry, in keeping with the word of the LORD spoken by Elijah.

1Kg. 17:17 Some time later the son of the woman who owned the house became ill. He grew worse and worse, and finally stopped breathing.

1Kg. 17:18 She said to Elijah, “What do you have against me, man of God? Did you come to remind me of my sin and kill my son?”

1Kg. 17:19 “Give me your son,” Elijah replied. He took him from her arms, carried him to the upper room where he was staying, and laid him on his bed.

1Kg. 17:20 Then he cried out to the LORD, “O LORD my God, have you brought tragedy also upon this widow I am staying with, by causing her son to die?”

1Kg. 17:21 Then he stretched himself out on the boy three times and cried to the LORD, “O LORD my God, let this boy’s life return to him!”

1Kg. 17:22 The LORD heard Elijah’s cry, and the boy’s life returned to him, and he lived.

1Kg. 17:23 Elijah picked up the child and carried him down from the room into the house. He gave him to his mother and said, “Look, your son is alive!”

834

1Kg. 17:24 Then the woman said to Elijah, “Now I know that you are a man of God and that the word of the LORD from your mouth is the truth.”

Chapter 17 of 1 Kings introduces the prophet Elijah, who is sent by God to announce a drought to King Ahab and his kingdom in response to their wickedness. God tells Elijah to leave the area and seek refuge by a brook, where he will be fed by ravens. Elijah obeys and miraculously survives on the brook's water and the bread brought by the ravens. However, the brook eventually dries up due to the drought, and God tells Elijah to go to a widow in Zarephath, promising that she will provide for him. Elijah finds the widow and asks for some water and bread. The widow replies that she only has enough flour and oil to make one last meal for herself and her son before they die of hunger. Elijah instructs her to make the meal for him first and promises that her flour and oil will not run out until the drought ends. The widow obeys, and her flour and oil miraculously last until the drought ends.

Later, the widow's son dies, and she blames Elijah for bringing a curse upon her household. Elijah takes the boy and prays to God for his life to be restored. God answers Elijah's prayer, and the boy is brought back to life. The chapter ends with the widow proclaiming her belief in Elijah and God.

Here are some important verses from 1 Kings chapter 17 in the Christian Bible:

1 Kings 17:1 - Elijah the prophet, who is from Tishbe in Gilead, prophesies to Ahab, the king of Israel, that there will be a drought in the land.

1 Kings 17:2-7 - God tells Elijah to go into hiding by the Brook Cherith, where he is fed by ravens and drinks from the brook.

1 Kings 17:8-16 - When the brook dries up due to the drought, God tells Elijah to go to Zarephath, where a widow will provide for him. When he meets the widow, she only has enough flour and oil for one last meal, but Elijah tells her to use it to make food for him, and promises that her supplies will not run out.

1 Kings 17:17-24 - The widow's son becomes ill and dies, but Elijah prays to God and the boy is brought back to life.

These verses introduce the prophet Elijah, who is an important figure in the Old Testament. Elijah prophesies the drought that will afflict Israel, which serves as a punishment for the idolatry and wickedness of the people. When Elijah is forced to go into hiding, God miraculously provides for him through the ravens and the Brook Cherith. Later, when Elijah meets the widow in Zarephath, God continues to provide for him and also performs a miracle by keeping the widow's supplies from running out. Finally, Elijah raises the widow's son from the dead, demonstrating the power of God to overcome even death itself. These stories demonstrate God's faithfulness and provision for his people, even in the midst of difficult circumstances.

[In the seventeenth chapter of the book of 1 Kings in the Bible, we read about the prophet Elijah and his encounter with the widow of Zarephath. Here are some reflections on this chapter:](#)

[God's provision in times of scarcity: The chapter begins with a severe drought in the land, a consequence of the disobedience and idolatry of the people. In the midst of this scarcity, God provides for Elijah by sending him to a widow in Zarephath. It reminds us](#)

of God's faithfulness to provide for His people even in the most challenging circumstances. It teaches us to trust in God's provision, even when resources seem scarce.

The faithfulness of the obedient: When Elijah approaches the widow and asks for food, she explains her dire situation and how she only has enough flour and oil for one final meal for her and her son. However, she demonstrates great faith and obedience by following Elijah's instructions. As a result, her jar of flour and jug of oil do not run dry throughout the duration of the drought. This highlights the faithfulness of those who obediently respond to God's call and trust in His promises.

The power of God to perform miracles: Through the obedience of both Elijah and the widow, God demonstrates His power to perform miracles. The multiplication of the flour and oil serves as a powerful reminder that nothing is impossible for God. It reminds us of His ability to intervene in our lives and provide supernatural provision when we trust in Him wholeheartedly.

The testing of faith: When the widow's son falls ill and dies, she questions the prophet Elijah, wondering if his presence brought tragedy upon her household. Elijah, in response, prays to God and restores the boy's life. This testing of faith highlights the reality that even in the midst of miracles and blessings, we may face challenges and hardships. It encourages us to hold fast to our faith and trust in God's ultimate plan and purposes.

The compassion and mercy of God: The chapter concludes with the widow recognizing Elijah as a man of God and acknowledging the truth of his words. It demonstrates God's compassion and mercy in reaching out to those who are willing to respond to His call. It reminds us that God desires to reveal Himself to us and show us His love and grace.

These reflections offer insights into the themes and lessons found in the seventeenth chapter of 1 Kings. They emphasize God's provision in times of scarcity, the faithfulness of the obedient, the power of God to perform miracles, the testing of faith, and the compassion and mercy of God. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 18

1Kg. 18:1 After a long time, in the third year, the word of the LORD came to Elijah: "Go and present yourself to Ahab, and I will send rain on the land."

1Kg. 18:2 So Elijah went to present himself to Ahab. Now the famine was severe in Samaria,

1Kg. 18:3 and Ahab had summoned Obadiah, who was in charge of his palace. (Obadiah was a devout believer in the LORD.

1Kg. 18:4 While Jezebel was killing off the LORD's prophets, Obadiah had taken a hundred prophets and hidden them in two caves, fifty in each, and had supplied them with food and water.)

1Kg. 18:5 Ahab had said to Obadiah, “Go through the land to all the springs and valleys. Maybe we can find some grass to keep the horses and mules alive so we will not have to kill any of our animals.”

1Kg. 18:6 So they divided the land they were to cover, Ahab going in one direction and Obadiah in another.

1Kg. 18:7 As Obadiah was walking along, Elijah met him. Obadiah recognised him, bowed down to the ground, and said, “Is it really you, my lord Elijah?”

1Kg. 18:8 “Yes,” he replied. “Go tell your master, ‘Elijah is here.’”

1Kg. 18:9 “What have I done wrong,” asked Obadiah, “that you are handing your servant over to Ahab to be put to death?”

1Kg. 18:10 As surely as the LORD your God lives, there is not a nation or kingdom where my master has not sent someone to look for you. And whenever a nation or kingdom claimed you were not there, he made them swear they could not find you.

835

1Kg. 18:11 But now you tell me to go to my master and say, ‘Elijah is here.’

1Kg. 18:12 I don’t know where the Spirit of the LORD may carry you when I leave you. If I go and tell Ahab and he doesn’t find you, he will kill me. Yet I your servant have worshipped the LORD since my youth.

1Kg. 18:13 Haven’t you heard, my lord, what I did while Jezebel was killing the prophets of the LORD? I hid a hundred of the LORD’s prophets in two caves, fifty in each, and supplied them with food and water.

1Kg. 18:14 And now you tell me to go to my master and say, ‘Elijah is here.’ He will kill me!”

1Kg. 18:15 Elijah said, “As the LORD Almighty lives, whom I serve, I will surely present myself to Ahab today.”

1Kg. 18:16 So Obadiah went to meet Ahab and told him, and Ahab went to meet Elijah.

1Kg. 18:17 When he saw Elijah, he said to him, “Is that you, you troubler of Israel?”

1Kg. 18:18 “I have not made trouble for Israel,” Elijah replied. “But you and your father’s family have. You have abandoned the LORD’s commands and have followed the Baals.

1Kg. 18:19 Now summon the people from all over Israel to meet me on Mount Carmel. And bring the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, who eat at Jezebel’s table.”

1Kg. 18:20 So Ahab sent word throughout all Israel and assembled the prophets on Mount Carmel.

1Kg. 18:21 Elijah went before the people and said, “How long will you waver between two opinions? If the LORD is God, follow

him; but if Baal is God, follow him.” But the people said nothing.

1Kg. 18:22 Then Elijah said to them, “I am the only one of the LORD’s prophets left, but Baal has four hundred and fifty prophets.

836

1Kg. 18:23 Get two bulls for us. Let them choose one for themselves, and let them cut it into pieces and put it on the wood but not set fire to it. I will prepare the other bull and put it on the wood but not set fire to it.

1Kg. 18:24 Then you call on the name of your god, and I will call on the name of the LORD. The god who answers by fire — he is God.” Then all the people said, “What you say is good.”

1Kg. 18:25 Elijah said to the prophets of Baal, “Choose one of the bulls and prepare it first, since there are so many of you. Call on the name of your god, but do not light the fire.”

1Kg. 18:26 So they took the bull given them and prepared it. Then they called on the name of Baal from morning till noon. “O Baal, answer us!” they shouted. But there was no response; no-one answered. And they danced around the altar they had made.

1Kg. 18:27 At noon Elijah began to taunt them. “Shout louder!” he said. “Surely he is a god! Perhaps he is deep in thought, or busy, or travelling. Maybe he is sleeping and must be awakened.”

1Kg. 18:28 So they shouted louder and slashed themselves with swords and spears, as was their custom, until their blood flowed.

1Kg. 18:29 Midday passed, and they continued their frantic prophesying until the time for the evening sacrifice. But there was no response, no-one answered, no-one paid attention.

1Kg. 18:30 Then Elijah said to all the people, “Come here to me.” They came to him, and he repaired the altar of the LORD, which was in ruins.

1Kg. 18:31 Elijah took twelve stones, one for each of the tribes descended from Jacob, to whom the word of the LORD had come, saying, “Your name shall be Israel.”

1Kg. 18:32 With the stones he built an altar in the name of the LORD, and he dug a trench round it large enough to hold two seahs [That is, probably about 26 pints (about 15 litres)] of seed.

837

1Kg. 18:33 He arranged the wood, cut the bull into pieces and laid it on the wood. Then he said to them, “Fill four large jars with water and pour it on the offering and on the wood.”

1Kg. 18:34 “Do it again,” he said, and they did it again. “Do it a third time,” he ordered, and they did it the third time.

1Kg. 18:35 The water ran down around the altar and even filled the trench.

1Kg. 18:36 At the time of sacrifice, the prophet Elijah stepped forward and prayed: “O LORD, God of Abraham, Isaac and Israel, let

it be known today that you are God in Israel and that I am your servant and have done all these things at your command.

1Kg. 18:37 Answer me, O LORD, answer me, so these people will know that you, O LORD, are God, and that you are turning their hearts back again.”

1Kg. 18:38 Then the fire of the LORD fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench.

1Kg. 18:39 When all the people saw this, they fell prostrate and cried, “The LORD — he is God! The LORD — he is God!”

1Kg. 18:40 Then Elijah commanded them, “Seize the prophets of Baal. Don’t let anyone get away!” They seized them, and Elijah had them brought down to the Kishon Valley and slaughtered there.

1Kg. 18:41 And Elijah said to Ahab, “Go, eat and drink, for there is the sound of a heavy rain.”

1Kg. 18:42 So Ahab went off to eat and drink, but Elijah climbed to the top of Carmel, bent down to the ground and put his face between his knees.

1Kg. 18:43 “Go and look towards the sea,” he told his servant. And he went up and looked. “There is nothing there,” he said. Seven times Elijah said, “Go back.”

1Kg. 18:44 The seventh time the servant reported, “A cloud as small as a man’s hand is rising from the sea.” So Elijah said, “Go and
838

tell Ahab, ‘Hitch up your chariot and go down before the rain stops you.’“

1Kg. 18:45 Meanwhile, the sky grew black with clouds, the wind rose, a heavy rain came on and Ahab rode off to Jezreel.

1Kg. 18:46 The power of the LORD came upon Elijah and, tucking his cloak into his belt, he ran ahead of Ahab all the way to Jezreel.

Chapter 18 of 1 Kings recounts the dramatic showdown between Elijah and the prophets of the false god Baal. The chapter begins with the end of the drought that Elijah had prophesied, as he hears from God that He will send rain to the land. Elijah then confronts King Ahab and challenges him to gather all of the prophets of Baal and Asherah to Mount Carmel for a test of their respective gods.

At Mount Carmel, Elijah challenges the prophets of Baal to prepare a bull for sacrifice and call upon their god to consume it with fire. The prophets of Baal cry out to their god all day, but nothing happens. Elijah then prepares his own bull for sacrifice, but before doing so, he drenches the altar and the bull with water three times, making it even harder for his sacrifice to catch fire. He then calls upon the God of Israel, and fire comes down from heaven, consuming the offering, the altar, and even the water in the trench.

The people of Israel witness this miraculous display and immediately turn back to God, acknowledging Him as the one true God. Elijah orders the prophets of Baal to be killed, and the chapter ends with Elijah's prayer for rain, which is eventually answered with a great storm.

Here are some important verses from 1 Kings chapter 18 in the Christian Bible:

1 Kings 18:1 - After three years of drought, the word of the Lord comes to Elijah and tells him to present himself to Ahab, and that He will send rain on the land.

1 Kings 18:2-6 - While Elijah is traveling to meet Ahab, Obadiah, who is in charge of Ahab's palace, meets him and fears for his life, but Elijah reassures him and tells him to bring Ahab to him.

1 Kings 18:7-19 - When Ahab meets Elijah, Elijah challenges him to gather all the Israelites and the prophets of Baal and Asherah to Mount Carmel for a contest to determine whose God is the true God. Ahab agrees, and the people and the prophets gather on the mountain.

1 Kings 18:20-29 - Elijah challenges the prophets of Baal and Asherah to call upon their gods to consume a sacrifice, but they receive no answer. Then, Elijah calls upon the Lord, and He sends fire from heaven to consume the sacrifice, demonstrating His power and revealing Himself as the true God.

1 Kings 18:30-40 - Elijah orders the prophets of Baal to be killed, and then prays for rain. After three years of drought, the Lord sends a heavy rain, ending the drought.

These verses describe the dramatic showdown between Elijah and the prophets of Baal and Asherah on Mount Carmel, which serves as a key event in the Old Testament. The contest between Elijah and the prophets of Baal and Asherah highlights the power and sovereignty of the Lord, who answers Elijah's prayer with fire from heaven and ends the drought with a heavy rain. Elijah's triumph over the false prophets demonstrates the superiority of the Lord and emphasizes the importance of following Him alone.

[In the eighteenth chapter of the book of 1 Kings in the Bible, we read about the iconic confrontation between the prophet Elijah and the prophets of Baal on Mount Carmel. Here are some reflections on this chapter:](#)

[The conflict between true worship and idolatry: The chapter sets the stage for a dramatic showdown between the true God of Israel and the false gods worshiped by the prophets of Baal. It highlights the ongoing struggle between the worship of the living God and the allure of idolatry. It reminds us of the importance of wholehearted devotion to God and the dangers of compromising our worship with false gods or worldly influences.](#)

[The boldness and courage of Elijah: Elijah, as the sole prophet of God, confronts King Ahab and challenges the prophets of Baal to a contest to prove who serves the true God. His unwavering faith and courage in the face of opposition inspire us to stand firm in our convictions, even when it seems we are outnumbered or facing intense opposition.](#)

[The power and faithfulness of God: Through the contest on Mount Carmel, God displays His power and faithfulness in a remarkable way. He sends fire from heaven to consume Elijah's offering, proving that He alone is the true God. This serves as a powerful](#)

reminder that God is mighty and able to perform miracles. It encourages us to trust in His power and faithfulness in our own lives, knowing that He is capable of working wonders on our behalf.

The importance of repentance and turning back to God: The contest on Mount Carmel leads to the people of Israel repenting and acknowledging the Lord as their God. It demonstrates the significance of genuine repentance and turning back to God when we have strayed. It reminds us that God is always ready to receive us when we humble ourselves, repent, and seek His forgiveness.

The defeat of false prophets: The chapter concludes with Elijah executing the false prophets of Baal. While this act may seem harsh, it signifies the removal of idolatry and false worship from the land. It underscores the importance of purging our lives of anything that leads us away from God and aligning ourselves with His truth.

These reflections offer insights into the themes and lessons found in the eighteenth chapter of 1 Kings. They emphasize the conflict between true worship and idolatry, the boldness and courage of Elijah, the power and faithfulness of God, the importance of repentance and turning back to God, and the defeat of false prophets. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 19

1Kg. 19:1 Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword.

1Kg. 19:2 So Jezebel sent a messenger to Elijah to say, “May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of one of them.”

1Kg. 19:3 Elijah was afraid [Or Elijah saw] and ran for his life. When he came to Beersheba in Judah, he left his servant there,

1Kg. 19:4 while he himself went a day’s journey into the desert. He came to a broom tree, sat down under it and prayed that he might die. “I have had enough, LORD,” he said. “Take my life; I am no better than my ancestors.”

1Kg. 19:5 Then he lay down under the tree and fell asleep. All at once an angel touched him and said, “Get up and eat.”

1Kg. 19:6 He looked around, and there by his head was a cake of bread baked over hot coals, and a jar of water. He ate and drank and then lay down again.

1Kg. 19:7 The angel of the LORD came back a second time and touched him and said, “Get up and eat, for the journey is too much for you.”

1Kg. 19:8 So he got up and ate and drank. Strengthened by that food, he travelled for forty days and forty nights until he reached Horeb, the mountain of God.

839

1Kg. 19:9 There he went into a cave and spent the night. And the word of the LORD came to him: “What are you doing here, Elijah?”

1Kg. 19:10 He replied, “I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too.”

1Kg. 19:11 The LORD said, “Go out and stand on the mountain in the presence of the LORD, for the LORD is about to pass by.”

Then a great and powerful wind tore the mountains apart and shattered the rocks before the LORD, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake.

1Kg. 19:12 After the earthquake came a fire, but the LORD was not in the fire. And after the fire came a gentle whisper.

1Kg. 19:13 When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then a voice said to him, “What are you doing here, Elijah?”

1Kg. 19:14 He replied, “I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too.”

1Kg. 19:15 The LORD said to him, “Go back the way you came, and go to the Desert of Damascus. When you get there, anoint Hazael king over Aram.

1Kg. 19:16 Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet.

1Kg. 19:17 Jehu will put to death any who escape the sword of Hazael, and Elisha will put to death any who escape the sword of Jehu.

840

1Kg. 19:18 Yet I reserve seven thousand in Israel — all whose knees have not bowed down to Baal and all whose mouths have not kissed him.”

1Kg. 19:19 So Elijah went from there and found Elisha son of Shaphat. He was ploughing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him.

1Kg. 19:20 Elisha then left his oxen and ran after Elijah. “Let me kiss my father and mother good-bye,” he said, “and then I will come with you.” “Go back,” Elijah replied. “What have I done to you?”

1Kg. 19:21 So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the ploughing equipment to cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his attendant.

chapter 19

In 1 Kings 19, Elijah, who had just defeated the prophets of Baal in the previous chapter, is on the run from Queen Jezebel, who had threatened to kill him for his actions. Elijah flees to the wilderness, where he becomes discouraged and asks God to take his life. An angel appears to Elijah and gives him food and water, encouraging him to continue on his journey to Mount Horeb, the mountain of God. There, Elijah has a vision and hears God speak to him. God reassures Elijah that he is not alone and that there are still faithful people in Israel.

God instructs Elijah to anoint a new king over Syria and a new prophet to succeed him. Elijah is also told that there are 7,000 Israelites who have not bowed down to Baal. After receiving this message, Elijah returns to Israel and finds Elisha, whom he anoints as his successor.

Here are some important verses from 1 Kings chapter 19 in the Christian Bible:

1 Kings 19:1-2 - Ahab tells Jezebel about Elijah's defeat of the prophets of Baal and Asherah, and she sends a message to Elijah, threatening to kill him.

1 Kings 19:3-4 - Fearing for his life, Elijah flees to the wilderness and asks God to take his life.

1 Kings 19:5-8 - An angel of the Lord appears to Elijah, providing him with food and water, and instructs him to travel to Horeb, the mountain of God.

1 Kings 19:9-14 - At Horeb, the Lord appears to Elijah and asks him what he is doing there. Elijah replies, expressing his fear and frustration, and the Lord tells him to stand on the mountain, where He passes by in a great wind, earthquake, and fire, but ultimately speaks to Elijah in a gentle whisper.

1 Kings 19:15-18 - The Lord instructs Elijah to anoint Hazael as king over Aram, Jehu as king over Israel, and Elisha as his own prophet. He also tells Elijah that He has preserved 7,000 Israelites who have not worshiped Baal.

These verses describe the aftermath of Elijah's triumph on Mount Carmel and his subsequent flight from Jezebel's threats. They also provide a glimpse into Elijah's emotional state and his dialogue with the Lord. The Lord's appearance to Elijah at Horeb emphasizes the importance of listening for His voice, even in moments of distress or confusion. The Lord's instructions to anoint new leaders and preserve a remnant of faithful Israelites indicate His ongoing plan for the nation, despite its current state of apostasy.

[In the nineteenth chapter of the book of 1 Kings in the Bible, we read about Elijah's journey following the events on Mount Carmel. Here are some reflections on this chapter:](#)

[The emotional struggles of a prophet: Chapter 19 reveals the emotional and psychological challenges Elijah faces after his victory on Mount Carmel. Despite his boldness and faith,](#)

he experiences fear, exhaustion, and discouragement. This reminds us that even those who appear strong in their faith can face moments of vulnerability and struggle. It highlights the importance of recognizing and addressing our own emotional well-being and seeking support from God and others during difficult times.

God's gentle presence and care: In the midst of Elijah's distress, God reaches out to him. Rather than reproaching Elijah, God provides for his physical needs, offering him food and rest. He speaks to Elijah in a gentle whisper, demonstrating His compassionate and understanding nature. This highlights God's tender care for His servants and His willingness to meet them in their times of weakness. It reminds us that God is always present, even in our lowest moments, and He desires to bring comfort and restoration.

The importance of self-reflection and renewal: God instructs Elijah to go to the mountain and reveals Himself through a series of powerful manifestations. Through this experience, Elijah is reminded of God's sovereignty and is given a renewed sense of purpose. It underscores the significance of self-reflection and seeking God's guidance in order to realign ourselves with His purposes. It encourages us to take time for introspection, allowing God to renew our minds and restore our spirits.

The reminder of a faithful remnant: In his moment of despair, Elijah feels that he is the only faithful servant of God left. However, God assures him that there is still a remnant of faithful believers who have not bowed to false gods. This serves as a reminder that even in the darkest times, God has a faithful remnant who are committed to Him. It encourages us to stand firm in our faith and be encouraged by the presence of fellow believers who share our devotion to God.

The call to trust and obedience: Through His interactions with Elijah, God renews His call for Elijah to fulfill his prophetic ministry. He instructs Elijah to anoint new kings and to anoint Elisha as his successor. This emphasizes the importance of trust and obedience in following God's guidance and fulfilling His purposes. It encourages us to trust in God's leading and be obedient to His calling, even when it may seem challenging or uncertain.

These reflections offer insights into the themes and lessons found in the nineteenth chapter of 1 Kings. They highlight the emotional struggles of a prophet, God's gentle presence and care, the importance of self-reflection and renewal, the reminder of a faithful remnant, and the call to trust and obedience. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 20

1Kg. 20:1 Now Ben-Hadad king of Aram mustered his entire army. Accompanied by thirty-two kings with their horses and chariots, he went up and besieged Samaria and attacked it.

1Kg. 20:2 He sent messengers into the city to Ahab king of Israel, saying, "This is what Ben-Hadad says:

1Kg. 20:3 `Your silver and gold are mine, and the best of your wives and children are mine.’“

1Kg. 20:4 The king of Israel answered, “Just as you say, my lord the king. I and all I have are yours.”

1Kg. 20:5 The messengers came again and said, “This is what Ben Hadad says: `I sent to demand your silver and gold, your wives and your children.

1Kg. 20:6 But about this time tomorrow I am going to send my officials to search your palace and the houses of your officials. They will seize everything you value and carry it away.’“

841

1Kg. 20:7 The king of Israel summoned all the elders of the land and said to them, “See how this man is looking for trouble! When he sent for my wives and my children, my silver and my gold, I did not refuse him.”

1Kg. 20:8 The elders and the people all answered, “Don’t listen to him or agree to his demands.”

1Kg. 20:9 So he replied to Ben-Hadad’s messengers, “Tell my lord the king, `Your servant will do all you demanded the first time, but this demand I cannot meet.’“ They left and took the answer back to Ben-Hadad.

1Kg. 20:10 Then Ben-Hadad sent another message to Ahab: “May the gods deal with me, be it ever so severely, if enough dust remains in Samaria to give each of my men a handful.”

1Kg. 20:11 The king of Israel answered, “Tell him: `One who puts on his armour should not boast like one who takes it off.’“

1Kg. 20:12 Ben-Hadad heard this message while he and the kings were drinking in their tents, [Or in Succoth; also in verse 16] and he ordered his men: “Prepare to attack.” So they prepared to attack the city.

1Kg. 20:13 Meanwhile a prophet came to Ahab king of Israel and announced, “This is what the LORD says: `Do you see this vast army? I will give it into your hand today, and then you will know that I am the LORD.’“

1Kg. 20:14 “But who will do this?” asked Ahab. The prophet replied, “This is what the LORD says: `The young officers of the provincial commanders will do it.’“ “And who will start the battle?” he asked. The prophet answered, “You will.”

1Kg. 20:15 So Ahab summoned the young officers of the provincial commanders, 232 men. Then he assembled the rest of the Israelites, 7,000 in all.

1Kg. 20:16 They set out at noon while Ben-Hadad and the 32 kings allied with him were in their tents getting drunk.

842

1Kg. 20:17 The young officers of the provincial commanders went out first. Now Ben-Hadad had dispatched scouts, who reported,

“Men are advancing from Samaria.”

1Kg. 20:18 He said, “If they have come out for peace, take them alive; if they have come out for war, take them alive.”

1Kg. 20:19 The young officers of the provincial commanders marched out of the city with the army behind them

1Kg. 20:20 and each one struck down his opponent. At that, the Arameans fled, with the Israelites in pursuit. But Ben-Hadad king of Aram escaped on horseback with some of his horsemen.

1Kg. 20:21 The king of Israel advanced and overpowered the horses and chariots and inflicted heavy losses on the Arameans.

1Kg. 20:22 Afterwards, the prophet came to the king of Israel and said, “Strengthen your position and see what must be done, because next spring the king of Aram will attack you again.”

1Kg. 20:23 Meanwhile, the officials of the king of Aram advised him, “Their gods are gods of the hills. That is why they were too strong for us. But if we fight them on the plains, surely we will be stronger than they.

1Kg. 20:24 Do this: Remove all the kings from their commands and replace them with other officers.

1Kg. 20:25 You must also raise an army like the one you lost — horse for horse and chariot for chariot — so we can fight Israel on the plains. Then surely we will be stronger than they.” He agreed with them and acted accordingly.

1Kg. 20:26 The next spring Ben-Hadad mustered the Arameans and went up to Aphek to fight against Israel.

1Kg. 20:27 When the Israelites were also mustered and given provisions, they marched out to meet them. The Israelites camped opposite them like two small flocks of goats, while the Arameans covered the countryside.

843

1Kg. 20:28 The man of God came up and told the king of Israel, “This is what the LORD says: ‘Because the Arameans think the LORD is a god of the hills and not a god of the valleys, I will deliver this vast army into your hands, and you will know that I am the LORD.’”

1Kg. 20:29 For seven days they camped opposite each other, and on the seventh day the battle was joined. The Israelites inflicted a hundred thousand casualties on the Aramean foot soldiers in one day.

1Kg. 20:30 The rest of them escaped to the city of Aphek, where the wall collapsed on twenty-seven thousand of them. And Ben Hadad fled to the city and hid in an inner room.

1Kg. 20:31 His officials said to him, “Look, we have heard that the kings of the house of Israel are merciful. Let us go to the king of Israel with sackcloth round our waists and ropes round our

heads. Perhaps he will spare your life.”

1Kg. 20:32 Wearing sackcloth round their waists and ropes round their heads, they went to the king of Israel and said, “Your servant Ben-Hadad says: ‘Please let me live.’” The king answered, “Is he still alive? He is my brother.”

1Kg. 20:33 The men took this as a good sign and were quick to pick up his word. “Yes, your brother Ben-Hadad!” they said. “Go and get him,” the king said. When Ben-Hadad came out, Ahab had him come up into his chariot.

1Kg. 20:34 “I will return the cities my father took from your father,” Ben-Hadad offered. “You may set up your own market areas in Damascus, as my father did in Samaria.” Ahab said, “On the basis of a treaty I will set you free.” So he made a treaty with him, and let him go.

1Kg. 20:35 By the word of the LORD one of the sons of the prophets said to his companion, “Strike me with your weapon,” but the man refused.

844

1Kg. 20:36 So the prophet said, “Because you have not obeyed the LORD, as soon as you leave me a lion will kill you.” And after the man went away, a lion found him and killed him.

1Kg. 20:37 The prophet found another man and said, “Strike me, please.” So the man struck him and wounded him.

1Kg. 20:38 Then the prophet went and stood by the road waiting for the king. He disguised himself with his headband down over his eyes.

1Kg. 20:39 As the king passed by, the prophet called out to him, “Your servant went into the thick of the battle, and someone came to me with a captive and said, ‘Guard this man. If he is missing, it will be your life for his life, or you must pay a talent [That is, about 75 pounds (about 34 kilograms)] of silver.’

1Kg. 20:40 While your servant was busy here and there, the man disappeared.” “That is your sentence,” the king of Israel said. “You have pronounced it yourself.”

1Kg. 20:41 Then the prophet quickly removed the headband from his eyes, and the king of Israel recognised him as one of the prophets.

1Kg. 20:42 He said to the king, “This is what the LORD says: ‘You have set free a man I had determined should die. [The Hebrew term refers to the irrevocable giving over of things or persons to the LORD, often by totally destroying them.] Therefore it is your life for his life, your people for his people.’”

1Kg. 20:43 Sullen and angry, the king of Israel went to his palace in Samaria.

chapter 20

In 1 Kings 20, Ben-Hadad, the king of Aram, leads a coalition of surrounding kings in a battle against Israel. Despite being outnumbered, Israel under the leadership of King Ahab is able to defeat the enemy forces twice with God's help.

After the second victory, Ben-Hadad pleads with King Ahab for mercy, offering to return the cities that his father had taken from Israel in the past. Ahab agrees to the terms, but a prophet tells him that he should have killed Ben-Hadad instead of making a treaty with him, as he will continue to be a threat to Israel in the future.

Ahab is then confronted by another prophet who tells him that because he spared Ben-Hadad, he will be punished by losing the land that his father had gained for Israel. This causes Ahab to become angry and depressed.

In the end, Ahab's prophet tells him that God will give him victory over Ben-Hadad in the future, but it will be through a young, untested commander rather than his experienced army leaders.

Here are some important verses from 1 Kings chapter 20 in the Christian Bible:

1 Kings 20:1-2 - Ben-Hadad, the king of Aram, lays siege to Samaria with a great army, demanding that Ahab surrender his treasures, wives, and children.

1 Kings 20:3-4 - Ahab agrees to Ben-Hadad's demands, but the king of Aram becomes greedy and demands more from Ahab.

1 Kings 20:5-11 - The Lord sends a prophet to Ahab to assure him that He will give him victory over Ben-Hadad's army. Ahab's army defeats the Arameans twice in battle, despite being outnumbered.

1 Kings 20:12-21 - Ben-Hadad's advisers tell him that Israel's God is a God of the mountains, and if they fight Israel in the plains, they will be victorious. Ben-Hadad follows their advice and is defeated a third time.

1 Kings 20:22-30 - The prophet returns to Ahab and tells him that the Lord will give him victory over the Arameans again. Ahab and his army pursue Ben-Hadad's fleeing army and inflict a great defeat upon them.

1 Kings 20:31-43 - Ben-Hadad pleads for mercy, and Ahab agrees to a treaty with him. However, a prophet rebukes Ahab for not killing Ben-Hadad and warns him that he will face consequences for sparing the king's life.

These verses depict the conflict between Israel and Aram and highlight the importance of seeking God's guidance in military affairs. The Lord's promise of victory to Ahab demonstrates His power and His concern for His people, even when they are unfaithful. The prophet's warning to Ahab also highlights the consequences of disobedience to God's commands.

[In the twentieth chapter of the book of 1 Kings in the Bible, we read about the battles between King Ahab of Israel and Ben-Hadad, the king of Aram. Here are some reflections on this chapter:](#)

[The power of prayer and seeking God's guidance: Before engaging in battle, King Ahab seeks guidance from the prophets of Israel. Through the prophet, God assures Ahab of His presence and victory. This reminds us of the importance of seeking God's guidance](#)

and wisdom through prayer before making decisions or entering into conflicts. It teaches us to rely on God's strength rather than our own abilities.

God's grace and willingness to give second chances: Despite Ahab's many previous shortcomings and disobedience, God extends grace and gives him another opportunity to experience His faithfulness. God's desire for repentance and redemption is evident as He grants Ahab victory over the Arameans twice, demonstrating His willingness to give second chances and work in the lives of even the most flawed individuals.

The danger of underestimating the enemy: In the first battle, the Arameans boastfully assume that the God of Israel is only effective in the mountains and not on the plains. However, they suffer a great defeat. This serves as a reminder that underestimating the power of God and His people can lead to disastrous consequences. It emphasizes the importance of humility and not underestimating the strength and capability of others.

God's desire for the recognition and acknowledgement of His sovereignty: After the first battle, the prophet delivers a message to Ahab, emphasizing that the victory was granted by God to show that He is the one true God and to bring about repentance. It highlights God's desire for His people to recognize His sovereignty and turn their hearts back to Him. It reminds us of the importance of acknowledging God's authority in our lives and seeking His guidance and direction.

The consequences of disobedience and mercy in judgment: Despite the initial victory, Ahab fails to completely follow God's instructions and spares the life of Ben-Hadad. As a result, God sends a prophet to pronounce judgment on Ahab, revealing the consequences of his disobedience. However, God also shows mercy by postponing the judgment until Ahab's later days. This demonstrates God's justice and mercy in dealing with His people. It reminds us of the importance of obedience to God's commands and the consequences that can arise from disobedience.

These reflections offer insights into the themes and lessons found in the twentieth chapter of 1 Kings. They highlight the power of prayer and seeking God's guidance, God's grace and willingness to give second chances, the danger of underestimating the enemy, God's desire for recognition of His sovereignty, and the consequences of disobedience and mercy in judgment. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 21

1Kg. 21:1 Some time later there was an incident involving a vineyard belonging to Naboth the Jezreelite. The vineyard was in Jezreel, close to the palace of Ahab king of Samaria.

845

1Kg. 21:2 Ahab said to Naboth, "Let me have your vineyard to use for a vegetable garden, since it is close to my palace. In exchange I will give you a better vineyard or, if you prefer, I will pay you

whatever it is worth.”

1Kg. 21:3 But Naboth replied, “The LORD forbid that I should give you the inheritance of my fathers.”

1Kg. 21:4 So Ahab went home, sullen and angry because Naboth the Jezreelite had said, “I will not give you the inheritance of my fathers.” He lay on his bed sulking and refused to eat.

1Kg. 21:5 His wife Jezebel came in and asked him, “Why are you so sullen? Why won’t you eat?”

1Kg. 21:6 He answered her, “Because I said to Naboth the Jezreelite, ‘Sell me your vineyard; or if you prefer, I will give you another vineyard in its place.’ But he said, ‘I will not give you my vineyard.’”

1Kg. 21:7 Jezebel his wife said, “Is this how you act as king over Israel? Get up and eat! Cheer up. I’ll get you the vineyard of Naboth the Jezreelite.”

1Kg. 21:8 So she wrote letters in Ahab’s name, placed his seal on them, and sent them to the elders and nobles who lived in Naboth’s city with him.

1Kg. 21:9 In those letters she wrote: “Proclaim a day of fasting and seat Naboth in a prominent place among the people.

1Kg. 21:10 But seat two scoundrels opposite him and have them testify that he has cursed both God and the king. Then take him out and stone him to death.”

1Kg. 21:11 So the elders and nobles who lived in Naboth’s city did as Jezebel directed in the letters she had written to them.

1Kg. 21:12 They proclaimed a fast and seated Naboth in a prominent place among the people.

1Kg. 21:13 Then two scoundrels came and sat opposite him and brought charges against Naboth before the people, saying, “Naboth

846
has cursed both God and the king.” So they took him outside the city and stoned him to death.

1Kg. 21:14 Then they sent word to Jezebel: “Naboth has been stoned and is dead.”

1Kg. 21:15 As soon as Jezebel heard that Naboth had been stoned to death, she said to Ahab, “Get up and take possession of the vineyard of Naboth the Jezreelite that he refused to sell you. He is no longer alive, but dead.”

1Kg. 21:16 When Ahab heard that Naboth was dead, he got up and went down to take possession of Naboth’s vineyard.

1Kg. 21:17 Then the word of the LORD came to Elijah the Tishbite:

1Kg. 21:18 “Go down to meet Ahab king of Israel, who rules in Samaria. He is now in Naboth’s vineyard, where he has gone to take possession of it.

1Kg. 21:19 Say to him, ‘This is what the LORD says: Have you not murdered a man and seized his property?’ Then say to him,

‘This is what the LORD says: In the place where dogs licked up Naboth’s blood, dogs will lick up your blood — yes, yours!’“

1Kg. 21:20 Ahab said to Elijah, “So you have found me, my enemy!” “I have found you,” he answered, “because you have sold yourself to do evil in the eyes of the LORD.

1Kg. 21:21 ‘I am going to bring disaster on you. I will consume your descendants and cut off from Ahab every last male in Israel — slave or free.

1Kg. 21:22 I will make your house like that of Jeroboam son of Nebat and that of Baasha son of Ahijah, because you have provoked me to anger and have caused Israel to sin.’

1Kg. 21:23 “And also concerning Jezebel the LORD says: ‘Dogs will devour Jezebel by the wall of [Most Hebrew manuscripts; a few Hebrew manuscripts, Vulgate and Syriac (see also 2 Kings 9:26) the plot of ground at] Jezreel.’

847

1Kg. 21:24 “Dogs will eat those belonging to Ahab who die in the city, and the birds of the air will feed on those who die in the country.”

1Kg. 21:25 (There was never a man like Ahab, who sold himself to do evil in the eyes of the LORD, urged on by Jezebel his wife.

1Kg. 21:26 He behaved in the vilest manner by going after idols, like the Amorites the LORD drove out before Israel.)

1Kg. 21:27 When Ahab heard these words, he tore his clothes, put on sackcloth and fasted. He lay in sackcloth and went around meekly.

1Kg. 21:28 Then the word of the LORD came to Elijah the Tishbite:

1Kg. 21:29 “Have you noticed how Ahab has humbled himself before me? Because he has humbled himself, I will not bring this disaster in his day, but I will bring it on his house in the days of his son.”

Chapter 21 of the book of 1 Kings tells the story of a man named Naboth, who owned a vineyard in Jezreel next to the palace of King Ahab. Ahab wanted to buy the vineyard from Naboth so that he could have it as a vegetable garden, but Naboth refused to sell it to him, saying that it was his ancestral inheritance.

Ahab was disappointed and went back to his palace, where he sulked and refused to eat. His wife, Jezebel, saw him in this state and asked him what was wrong. When Ahab told her about Naboth's refusal to sell him the vineyard, Jezebel came up with a plan to get it for him. She arranged for false witnesses to accuse Naboth of cursing God and the king, which was a capital offense. Naboth was stoned to death outside the city, and Jezebel informed Ahab that he could now take possession of the vineyard.

However, Elijah the prophet appeared to Ahab and told him that he had angered God by his actions and that he and his descendants would suffer for it.

Here are some important verses from 1 Kings chapter 21 in the Christian Bible:

1 Kings 21:1-4 - Naboth, a Jezreelite, owns a vineyard that is next to King Ahab's palace in Jezreel. Ahab wants to buy the vineyard from Naboth, but Naboth refuses to sell it to him because it is an inheritance from his ancestors.

1 Kings 21:5-7 - Ahab is upset that Naboth won't sell him the vineyard, and he sulks in his palace. His wife, Jezebel, notices his distress and asks him why he is unhappy.

1 Kings 21:8-10 - Ahab tells Jezebel about Naboth's refusal to sell him the vineyard, and Jezebel hatches a plan to have Naboth falsely accused of blasphemy and stoned to death.

1 Kings 21:11-16 - Jezebel carries out her plan, and Naboth is killed. She tells Ahab that he can now take possession of the vineyard.

1 Kings 21:17-19 - The prophet Elijah confronts Ahab and prophesies that his descendants will suffer the same fate as Naboth because of his sin.

1 Kings 21:20-24 - Elijah prophesies that Jezebel will be eaten by dogs, and Ahab will be destroyed along with his entire family.

1 Kings 21:25-29 - Ahab repents and humbles himself before God, so God delays the disaster that was coming upon him.

These verses depict the story of Ahab's greed and Jezebel's wickedness in their desire to obtain Naboth's vineyard. It highlights the importance of respecting the property rights of others and the severe consequences of violating God's laws. The prophet Elijah serves as a voice of truth and justice, confronting Ahab and prophesying God's judgment on his family. Ahab's repentance also shows that even the most sinful person can turn to God and receive mercy if they sincerely seek Him.

In the twenty-first chapter of the book of 1 Kings in the Bible, we read about the story of Naboth's vineyard and King Ahab's desire to possess it. Here are some reflections on this chapter:

The dangers of greed and covetousness: King Ahab's desire for Naboth's vineyard reveals the dangers of greed and covetousness. Despite having great wealth and power, Ahab is discontent and wants more. His longing for the vineyard leads him to act unjustly and plot Naboth's death. It serves as a cautionary tale about the destructive nature of greed and the importance of contentment with what God has already provided.

Respect for property rights and justice: Naboth's refusal to sell his ancestral inheritance showcases his respect for property rights and his commitment to God's commandments. This emphasizes the importance of justice and fairness in our interactions with others. It reminds us to honor and value what rightfully belongs to others and to treat people with integrity and respect.

God's concern for justice and His response to wickedness: When Elijah confronts Ahab about his actions, God pronounces judgment on Ahab and his household. This demonstrates God's concern for justice and His response to wickedness. It serves as a reminder that God sees and knows all things, and He holds people accountable for their

actions. It highlights the importance of aligning our lives with God's principles and seeking justice in our own conduct.

The power of repentance and God's mercy: When Ahab humbles himself and repents, God shows him mercy by postponing the judgment on his household until after his death. This highlights the power of repentance and God's willingness to extend grace to those who turn to Him in humility. It reminds us of the importance of genuine repentance and seeking God's forgiveness when we have done wrong.

The consequences of sin and the importance of genuine remorse: Although Ahab receives mercy, the consequences of his sin are not completely removed. His dynasty will still face judgment, and the fulfillment of this prophecy occurs in later chapters. This underscores the seriousness of sin and the enduring effects it can have on individuals and their descendants. It emphasizes the importance of genuine remorse and turning away from sinful ways to avoid long-term consequences.

These reflections offer insights into the themes and lessons found in the twenty-first chapter of 1 Kings. They highlight the dangers of greed and covetousness, respect for property rights and justice, God's concern for justice and His response to wickedness, the power of repentance and God's mercy, and the consequences of sin and the importance of genuine remorse. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

CHAPTER 22

1Kg. 22:1 For three years there was no war between Aram and Israel.

1Kg. 22:2 But in the third year Jehoshaphat king of Judah went down to see the king of Israel.

1Kg. 22:3 The king of Israel had said to his officials, "Don't you know that Ramoth Gilead belongs to us and yet we are doing nothing to retake it from the king of Aram?"

1Kg. 22:4 So he asked Jehoshaphat, "Will you go with me to fight against Ramoth Gilead?" Jehoshaphat replied to the king of Israel, "I am as you are, my people as your people, my horses as your horses."

1Kg. 22:5 But Jehoshaphat also said to the king of Israel, "First seek the counsel of the LORD."

1Kg. 22:6 So the king of Israel brought together the prophets — about four hundred men — and asked them, "Shall I go to war
848

against Ramoth Gilead, or shall I refrain?" "Go," they answered, "for the Lord will give it into the king's hand."

1Kg. 22:7 But Jehoshaphat asked, "Is there not a prophet of the LORD here whom we can enquire of?"

1Kg. 22:8 The king of Israel answered Jehoshaphat, "There is still one man through whom we can enquire of the LORD, but I hate

him because he never prophesies anything good about me, but always bad. He is Micaiah son of Imlah.” “The king should not say that,” Jehoshaphat replied.

1Kg. 22:9 So the king of Israel called one of his officials and said, “Bring Micaiah son of Imlah at once.”

1Kg. 22:10 Dressed in their royal robes, the king of Israel and Jehoshaphat king of Judah were sitting on their thrones at the threshing-floor by the entrance of the gate of Samaria, with all the prophets prophesying before them.

1Kg. 22:11 Now Zedekiah son of Kenaanah had made iron horns and he declared, “This is what the LORD says: ‘With these you will gore the Arameans until they are destroyed.’”

1Kg. 22:12 All the other prophets were prophesying the same thing. “Attack Ramoth Gilead and be victorious,” they said, “for the LORD will give it into the king’s hand.”

1Kg. 22:13 The messenger who had gone to summon Micaiah said to him, “Look, as one man the other prophets are predicting success for the king. Let your word agree with theirs, and speak favourably.”

1Kg. 22:14 But Micaiah said, “As surely as the LORD lives, I can tell him only what the LORD tells me.”

1Kg. 22:15 When he arrived, the king asked him, “Micaiah, shall we go to war against Ramoth Gilead, or shall I refrain?” “Attack and be victorious,” he answered, “for the LORD will give it into the king’s hand.”

849

1Kg. 22:16 The king said to him, “How many times must I make you swear to tell me nothing but the truth in the name of the LORD?”

1Kg. 22:17 Then Micaiah answered, “I saw all Israel scattered on the hills like sheep without a shepherd, and the LORD said, ‘These people have no master. Let each one go home in peace.’”

1Kg. 22:18 The king of Israel said to Jehoshaphat, “Didn’t I tell you that he never prophesies anything good about me, but only bad?”

1Kg. 22:19 Micaiah continued, “Therefore hear the word of the LORD: I saw the LORD sitting on his throne with all the host of heaven standing round him on his right and on his left.

1Kg. 22:20 And the LORD said, ‘Who will entice Ahab into attacking Ramoth Gilead and going to his death there?’ “One suggested this, and another that.

1Kg. 22:21 Finally, a spirit came forward, stood before the LORD and said, ‘I will entice him.’

1Kg. 22:22 “‘By what means?’ the LORD asked. “‘I will go out and be a lying spirit in the mouths of all his prophets,’ he said. “‘You will succeed in enticing him,’ said the LORD. ‘Go and do it.’”

1Kg. 22:23 “So now the LORD has put a lying spirit in the mouths of all these prophets of yours. The LORD has decreed disaster for you.”

1Kg. 22:24 Then Zedekiah son of Kenaanah went up and slapped Micaiah in the face. “Which way did the spirit from [Or Spirit of] the LORD go when he went from me to speak to you?” he asked.

1Kg. 22:25 Micaiah replied, “You will find out on the day you go to hide in an inner room.”

1Kg. 22:26 The king of Israel then ordered, “Take Micaiah and send him back to Amon the ruler of the city and to Joash the king’s son

850

1Kg. 22:27 and say, ‘This is what the king says: Put this fellow in prison and give him nothing but bread and water until I return safely.’”

1Kg. 22:28 Micaiah declared, “If you ever return safely, the LORD has not spoken through me.” Then he added, “Mark my words, all you people!”

1Kg. 22:29 So the king of Israel and Jehoshaphat king of Judah went up to Ramoth Gilead.

1Kg. 22:30 The king of Israel said to Jehoshaphat, “I will enter the battle in disguise, but you wear your royal robes.” So the king of Israel disguised himself and went into battle.

1Kg. 22:31 Now the king of Aram had ordered his thirty-two chariot commanders, “Do not fight with anyone, small or great, except the king of Israel.”

1Kg. 22:32 When the chariot commanders saw Jehoshaphat, they thought, “Surely this is the king of Israel.” So they turned to attack him, but when Jehoshaphat cried out,

1Kg. 22:33 the chariot commanders saw that he was not the king of Israel and stopped pursuing him.

1Kg. 22:34 But someone drew his bow at random and hit the king of Israel between the sections of his armour. The king told his chariot driver, “Wheel round and get me out of the fighting. I’ve been wounded.”

1Kg. 22:35 All day long the battle raged, and the king was propped up in his chariot facing the Arameans. The blood from his wound ran onto the floor of the chariot, and that evening he died.

1Kg. 22:36 As the sun was setting, a cry spread through the army: “Every man to his town; everyone to his land!”

1Kg. 22:37 So the king died and was brought to Samaria, and they buried him there.

1Kg. 22:38 They washed the chariot at a pool in Samaria (where the prostitutes bathed), [Or Samaria and cleaned the weapons]

851

and the dogs licked up his blood, as the word of the LORD

had declared.

1Kg. 22:39 As for the other events of Ahab's reign, including all he did, the palace he built and inlaid with ivory, and the cities he fortified, are they not written in the book of the annals of the kings of Israel?

1Kg. 22:40 Ahab rested with his fathers. And Ahaziah his son succeeded him as king.

1Kg. 22:41 Jehoshaphat son of Asa became king of Judah in the fourth year of Ahab king of Israel.

1Kg. 22:42 Jehoshaphat was thirty-five years old when he became king, and he reigned in Jerusalem for twenty-five years. His mother's name was Azubah daughter of Shilhi.

1Kg. 22:43 In everything he walked in the ways of his father Asa and did not stray from them; he did what was right in the eyes of the LORD. The high places, however, were not removed, and the people continued to offer sacrifices and burn incense there.

1Kg. 22:44 Jehoshaphat was also at peace with the king of Israel.

1Kg. 22:45 As for the other events of Jehoshaphat's reign, the things he achieved and his military exploits, are they not written in the book of the annals of the kings of Judah?

1Kg. 22:46 He rid the land of the rest of the male shrine-prostitutes who remained there even after the reign of his father Asa.

1Kg. 22:47 There was then no king in Edom; a deputy ruled.

1Kg. 22:48 Now Jehoshaphat built a fleet of trading ships [Hebrew of ships of Tarshish] to go to Ophir for gold, but they never set sail — they were wrecked at Ezion Geber.

1Kg. 22:49 At that time Ahaziah son of Ahab said to Jehoshaphat, "Let my men sail with your men," but Jehoshaphat refused.

1Kg. 22:50 Then Jehoshaphat rested with his fathers and was buried with them in the city of David his father. And Jehoram his son succeeded him.

852

1Kg. 22:51 Ahaziah son of Ahab became king of Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned over Israel for two years.

1Kg. 22:52 He did evil in the eyes of the LORD, because he walked in the ways of his father and mother and in the ways of Jeroboam son of Nebat, who caused Israel to sin.

1Kg. 22:53 He served and worshipped Baal and provoked the LORD, the God of Israel, to anger, just as his father had done

Chapter 22 of 1 Kings begins with King Ahab of Israel and King Jehoshaphat of Judah planning to go to war against the Arameans to reclaim the Israelite city of Ramoth Gilead. Before going to war, Ahab consults his prophets, who all encourage him to go to battle and assure him of victory. However, Jehoshaphat asks Ahab if there are any other

prophets they can consult. Ahab reluctantly agrees to call Micaiah, a prophet who he dislikes because he always delivers bad news.

Micaiah tells Ahab that he will not be victorious and that God has allowed a lying spirit to deceive Ahab's prophets. Ahab disregards Micaiah's warning and goes to battle anyway, wearing a disguise to avoid being targeted by the enemy. However, an Aramean soldier recognizes him and kills him, fulfilling the prophecy of Micaiah.

After Ahab's death, his son Ahaziah becomes king, but he only reigns for two years before he falls ill and dies. Ahaziah's brother Joram then becomes king of Israel. The chapter ends with a brief mention of Jehoshaphat's reign over Judah and his death.

Overall, chapter 22 highlights the consequences of ignoring the advice of God's prophets and the importance of seeking out the truth, even if it may be uncomfortable or difficult to hear.

Here are some important verses from 1 Kings chapter 22:

1. "For three years there was no war between Aram and Israel." (1 Kings 22:1) - This sets the context for the chapter, indicating that there had been a period of peace between Aram (Syria) and Israel for three years.
2. "But Jehoshaphat asked, 'Is there no longer a prophet of the Lord here whom we can inquire of?'" (1 Kings 22:7) - King Jehoshaphat of Judah seeks the counsel of a prophet of the Lord before going to battle with Aram.
3. "The king of Israel answered Jehoshaphat, 'There is still one prophet through whom we can inquire of the Lord, but I hate him because he never prophesies anything good about me, but always bad. He is Micaiah son of Imlah.'" (1 Kings 22:8) - King Ahab of Israel is reluctant to consult the prophet Micaiah because he has a history of giving unfavorable prophecies.
4. "But Micaiah said, 'As surely as the Lord lives, I can tell him only what the Lord tells me.'" (1 Kings 22:14) - Micaiah insists on speaking the truth, even if it is not what the king wants to hear.
5. "So the king of Israel and Jehoshaphat king of Judah went up to Ramoth Gilead." (1 Kings 22:29) - The two kings decide to go to battle against Aram at Ramoth Gilead.
6. "The king of Israel said to Jehoshaphat, 'I will enter the battle in disguise, but you wear your royal robes.'" (1 Kings 22:30) - King Ahab suggests that he go into battle in disguise, while King Jehoshaphat wears his royal robes to draw attention.
7. "But someone drew his bow at random and hit the king of Israel between the sections of his armor." (1 Kings 22:34) - Despite his attempt at deception, King Ahab is fatally wounded in battle.
8. "So the king died and was brought to Samaria, and they buried him there." (1 Kings 22:37) - King Ahab's death marks the end of his reign and the beginning of a new era in Israelite history.

[In the twenty-second chapter of the book of 1 Kings in the Bible, we read about the final days of King Ahab and the events leading up to his death. Here are some reflections on this chapter:](#)

The danger of false prophets and deception: Chapter 22 begins with a gathering of false prophets who assure King Ahab of victory in battle. This highlights the danger of false prophets who deceive people with their words and lead them astray. It reminds us to be discerning and to test the spirits to ensure that we are following God's truth rather than being swayed by deceptive voices.

The importance of seeking and heeding godly counsel: In contrast to the false prophets, King Ahab consults Micaiah, a true prophet of God, for guidance. Although initially reluctant to deliver an unfavorable message, Micaiah speaks the truth in the face of opposition. This highlights the importance of seeking and heeding godly counsel, even when it contradicts popular opinion or personal desires. It encourages us to listen to those who speak truthfully and are aligned with God's Word.

The consequences of ignoring God's warnings: Despite Micaiah's warning, Ahab chooses to go into battle, believing the false prophets' assurances. This decision ultimately leads to his death, fulfilling the word of the Lord spoken through Micaiah. It serves as a reminder of the consequences that arise from ignoring God's warnings and rejecting His truth. It emphasizes the importance of heeding God's voice and aligning our actions with His will.

God's sovereignty and His control over events: In the midst of the battle, an arrow shot at random strikes Ahab, leading to his demise. This event highlights God's sovereignty and His control over even seemingly random circumstances. It reminds us that God is ultimately in control of all events and that His plans and purposes will be accomplished.

The need for humility and repentance: The chapter concludes with a reflection on the wickedness of King Ahab and his lack of remorse for his actions. It underscores the importance of humility and repentance in the face of our own sins and wrongdoings. It reminds us that true transformation and restoration come through genuine repentance and turning to God with a contrite heart.

These reflections offer insights into the themes and lessons found in the twenty-second chapter of 1 Kings. They highlight the danger of false prophets and deception, the importance of seeking and heeding godly counsel, the consequences of ignoring God's warnings, God's sovereignty and control over events, and the need for humility and repentance. As you continue reading, you will encounter more narratives and teachings that further develop these themes and provide spiritual guidance.

Notes:

1 Kings is a book in the Christian Bible that continues the story of Israel's history from the end of David's reign to the end of the reign of King Ahab. While it is a historical

account, there are some difficult questions and uncertainties surrounding its interpretation. Here are some examples:

1. Why is the story of Elijah in 1 Kings so powerful and yet enigmatic? Some scholars suggest this may be because of the author's intention to portray Elijah as a heroic and prophetic figure, while also highlighting his human flaws and struggles.
2. Why do some of the descriptions of Solomon's reign in 1 Kings seem to contradict each other, particularly regarding his construction projects and relationships with foreign wives? Some scholars suggest this may be because different sources and perspectives were used in the writing of the book.
3. What is the significance of the story of Jeroboam and the golden calves in 1 Kings, and how does it relate to the larger themes of the book? Some scholars suggest this story highlights the tension between true worship of God and idolatry, as well as the political and religious divisions that contributed to the eventual downfall of the Israelite monarchy.
4. How does the portrayal of the prophets in 1 Kings relate to the larger theological themes of the book? Some scholars suggest the prophets serve as a voice of God and a moral compass for the Israelite kings, while also highlighting the importance of faithfulness and obedience to God.
5. How does the story of the succession of kings in 1 Kings reflect the political and social context of ancient Israel, and what lessons can be drawn from it? Some scholars suggest this story highlights the dangers of political ambition and the importance of seeking God's guidance in leadership.

While there may not be definitive answers, exploring these questions can deepen our understanding of the historical and theological significance of 1 Kings within the broader narrative of the Christian Bible.